

## Eisendrath Plan Wins; Haganah Repels Arabs; Conference Permanent Many Dead, Toll Mounts

By G. M. COHEN

CHICAGO—A coalition of the B'nai B'rith and the Zionist Organization of America dominated the fourth session of the American Jewish Conference here and after withstanding all efforts of the American Jewish Congress to alter the Eisendrath Plan, pulled even the opposition with it for a permanent American Jewish body by a vote of 198½ to 6.

Time after time, both in the General Committee, where once again all the decisions were made, and in the plenum the Congress was lined up against the B'nai B'rith and the Z. O. A., but the closest the Congress came to winning even the least of its demands was a vote in the plenum Monday of 133 against to 122 for. This was on its vote on its motion to bring the civic defense agencies under the control of the new body.

Henry Monsky would have been proud of Frank Goldman, who revealed himself as a not-to-be-dominated leader, and although Rabbi Eisendrath fought himself through to victory, this was not the Conference of old. It was little more than a shadow of its old self, despite the fact that Louis Lipsky and Stephen Wise, grand old warriors that they are, were leading figures at the sessions. Added to these, only Rabbi Irving Miller stood out, and it must be obvious that this was not the American Jewish community sending her leadership to tackle the common problems of the Jewish group.

This situation did not obtain because there were no fireworks. The General Committee meetings were no less a spectacle than heretofore, but probably even more exciting because the three big national organizations who want a conference, the B'nai B'rith, the Z.O.A. and the Congress were more on equal terms.

The Congress group presented amendments to each of the four divisions of the article one on purpose and scope of the Eisendrath plan. Each would have put teeth into the Conference's decisions, and Frank Goldman aptly characterized the Congress's amendments when he said they were intended to give the Eisendrath Plan authority by power instead of by consent.

### Sessions Democratic

It was more obvious at Chicago than at any of the past three sessions of the Conference since 1943 that the community delegates play little part in reaching the decisions. Yet it should be pointed out that there was ample opportunity for discussion from the floor. It was just too apparent however that the fight was between the national organizations, and that it was their wills that were being put to the test, whenever a vote was taken.

The fight between the two sides reached its climax when the plenum voted on the amendment the American Jewish Congress would have made to paragraph "c" under the purpose and scope of the plan. This paragraph read:

"In the defense of Jewish rights in the United States and in opposing all anti-democratic forces and tendencies in American life and in combating anti-Semitism in all its forms, the organization shall act through recognized Jewish agencies, affiliated with the organization, operating in these fields, without affecting their autonomy, it being understood that such agencies shall be invited to report to the organization periodically in order that the organization may be in a position to consider their policies and work, and recommend proposals to promote their objectives."

The Congress amendment read: "In the defense of Jewish rights in the United States and in opposing all anti-Democratic forces and tendencies in American life and in combatting anti-Semitism in all its forms, the organization shall act through recognized Jewish agencies affiliated with the organization, operating in these fields without affecting their autonomy. The organization shall consider their policies and work, and recommend proposals to promote its objectives in these fields."

The vote was 133 to 122 against the amendment, only nine votes separating the two sides. Had five of the delegates changed their minds, the Congress would have won a victory of incalculable significance.

It was here that the Congress made its real fight. Rabbi Stephen Wise, Dave Petegorsky and Shad Poller all pressed for the amendment, and it was obvious that a good many of the delegates must have switched to their viewpoint, because the Congress strength was nowhere near the number of votes it polled.

### General Committee Important

In the General Committee meetings Saturday night (both before and after the opening session and right on through until 3 a. m. Sunday), the Conference was carried on in miniature. There the Congress introduced each of its amendments, and there each one was defeated. In the general committee the Congress' amendment on paragraph "c" lost 27 to 21.

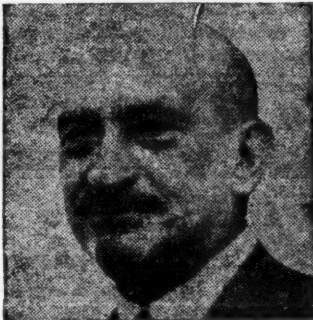
Another important amendment which would have given force to the Eisendrath Plan was introduced by Arnold Ginsburg, of Philadelphia. It also was defeated. Mr. Ginsburg's amendment followed along the lines of that of Ezra Shapiro of Cleveland which read: "In the event no recognized agencies shall have been established in a field within the jurisdiction of the organization, or whenever the organization shall find it impossible to act through existing agencies, the organization may take such action as may be necessary."

This amendment too was debated vigorously both in the general committee and the Monday session, and the Congress lined up for the amendment with the B'nai B'rith and the Z.O.A. on the opposite side.

The role of the Z.O.A. was a minor one throughout. Their

### STEINBRINK SEES PARTITION AS ROBBING HATELERS OF FUEL

#### 1st Judea President



Asked at a press conference in Philadelphia whether he would accept the post as chief of the new Jewish State, Dr. Chaim Weizmann chuckled, "How vain I am," and said: "I don't know whether I will be offered it, but today already I have gotten all I want. I expect nothing."

### Rejoicing Unrestrained In Eretz, Lake Success

Jewish Telegraphic Agency  
LAKE SUCCESS — Flushing Meadow was the scene of wild rejoicing after the partition tally had been announced. There was elation among the crowds in the galleries and the lobbies where Jews kissed each other and embraced members of the Jewish Agency delegation, congratulating them on their achievement. Non-Jewish delegations who supported partition were warmly congratulated by huge crowds.

Dr. Abba Hillel Silver, surrounded by press representatives, broke into tears while giving a statement to the press, and was unable to continue. He later issued it in mimeographed form. It emphasized that the Jews are highly satisfied with the decision of the General Assembly, which marks a turning point in Jewish history.

In Palestine, meanwhile, unofficial celebrations continued in all Jewish centers, despite the threats of Arab violence. Tens of thousands of people filled the

streets in Jerusalem and Tel Aviv, marching, singing, dancing and generally giving expression to their joy at the recreation of the Jewish state more than 1,800 years after its destruction. The first official celebration will be held on Chanukah, the first day of which has been declared a national holiday.

Indescribable joy and irrepressible excitement swept the reserved old city the moment the United Nations vote partitioning Palestine became known. Self-controlled Jerusalem threw off all restraints. People poured half-dressed into the empty, heavily guarded streets. Young and old danced the Hora while British soldiers in heavily armored cars joined in the festive spirit. The soldiers permitted the merry-makers to ride on their vehicles.

The Monday session was stirred by a bitter interchange between Rabbi Wise and Mr. Goldman. In speaking in behalf of the Congress amendments, Rabbi Wise

(Continued on page 3)

Special  
NEW YORK—Almost every national Jewish organization, led by the Zionist groups, hailed the UN vote on partition.

The American Jewish Committee, through Judge Joseph Proskauer, welcomed the Assembly action and hailed the contributions of the U.S. delegation. It reiterated, however, the Committee's position that "there can be no political identification of Jews outside of Palestine with whatever government may there be constituted."

The National Council of Jewish Women, in a statement issued by Mrs. Joseph Welt, president, termed the U.N. action "a necessary part of any program that will enable the Jews of the world to rebuild their lives in freedom and security," but pointed out that "it is not a complete and permanent answer to all the problems which world Jewry faces today."

Justice Meir Steinbrink, national chairman of the Anti-Defamation League, said establishment of a Jewish state "means life and dignity for thousands of our fellow Jews who have faced only death and degradation." He added that by normalizing the lives of DPs and disinherited Jews, the new state will help to eliminate antagonism between Jews and non-Jews in many parts of the world and deprive anti-Semites in this country of fuel to feed the fires of anti-Semitism.

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### WILD EXHIBITION, EXULTATION AS DPs LEARN PARTITION NEWS

Jewish Telegraphic Agency  
BERLIN—The Jews in the camps for displaced persons in western Germany and Berlin, who have been tense and irritable during the recent weeks of negotiations over Palestine in the United Nations, reacted with wild exhilaration to the news that they had been granted the Palestinian homeland which had been their goal, in most cases, since the war ended.

Spontaneous all-night celebrations took place when the report of the U. N. vote on Palestine was first broadcast in the camps. Those have now given way to organized festivity which was expected to continue through the early hours of this week.

All the years' despair and hopelessness seemed to have been wiped out of the hearts of the Jewish remnant. A visitor to the DP camps was almost irresistibly infected with the exultation of the Jews as they sang, shouted, cried, paraded, laughed, cheered, prayed in round-the-clock observances.

Special  
TEL AVIV—The Haganah won its first major battle of the present Arab riots, the worst in recent years, when after a four hour battle a horde of Arabs was routed from Tel Aviv.

Streaming in from adjoining Jaffa, the Arabs counted thirteen killed and ten wounded, with the Haganah toll two dead and thirty wounded.

The battle raged with British troops looking on, afraid to take a hand.

#### 3 Killed, Stores Looted

At Jerusalem, where the worst Arab riots since pre-war disturbances broke out, at least 3 Jews are known killed, 31 injured and one Arab killed and five wounded. Damage was estimated in the millions of dollars. The Jewish agency served British authorities

#### To Keep Order Until Departure

Jewish Telegraphic Agency  
JERUSALEM—As long as the British remain in control of any area in Palestine, they will keep law and order and will not permit the Arabs to attack the Jews or vice versa, High Commissioner Sir Alan G. Cunningham told a group of some 20 Arab leaders in Beer-sheba.

with an ultimatum that either they control the Arabs or the Haganah will take over the job of protecting Jewish lives, homes and property.

While Arab mobs roamed the old city, a large crowd of Jews were narrowly prevented from wreaking vengeance on Arab quarters for burning some 30 to 50 Jewish shops.

One band of several hundred Arabs forced its way into the Jewish shopping area. Stores were plundered and some were set afire. Witnesses reported that some streets literally were covered with bolts of cotton goods and clothing.

#### Haganah Uses Tommy Guns

One mob was not dispersed completely until three squads of Haganah members, for the first time openly armed with tommy guns, arrived on the scene in trucks.

#### Cong. Javitz Wed

Special  
NEW YORK—Marian A. Borris and Congressman Jacob K. Javitz were married here Sunday, at the Temple of the Covenant, with Rabbi Benjamin Bernfeld, assisted by Rabbi Joshua Loth Liebman, officiating.



# ADL, Committee, JWV Enter Legislative Field With Brief on Real Estate

(See Editorial in this issue)

Special

WASHINGTON, D. C.—Judicial decision voiding restrictive covenants which discriminate against racial, religious or ethnic groups in real estate transactions was asked today of the United States Supreme Court by four national Jewish organizations.

In a joint brief filed as "friends of the court," the American Jewish Committee, the Anti-Defamation League of B'nai B'rith, the Jewish War Veterans of the U. S. and the Jewish Labor Committee challenged the practice of barring members of minority groups from the sale, ownership, lease or occupancy of private property as unconstitutional. They argued it violates "public policy" as well as the "due process" clause of the Fifth and Fourteenth Amendments to the Constitution.

The brief relates to four cases now pending before the Court. These cases involve efforts to enforce restrictive covenants against Negroes in Missouri, Michigan and the District of Columbia.

## Proskauer, Grumet File Brief

Judge Joseph M. Proskauer, President of the Committee, and Jacob Grumet, Chairman of the legal committee of the A.D.L., filed the brief on behalf of the four agencies.

"The racial and restrictive covenant is an instrument of bigotry giving aid and comfort to racial and religious prejudice," the agencies contended. "Implicit in such a covenant is the anti-democratic and false racist doctrine that undesirable social traits are an attribute not of the individual but of a racial or religious group. Such covenants classify an individual not on the basis of his behavior, but on the basis of his racial origin. They would deny the free choice of a home to a Carver, Cardozo or Lin Yutang merely because of color or religion. They ascribe social objectionability to unborn generations."

"Slums and overcrowding are the inescapable concomitants of restrictive covenants and racial segregation. Death, disease and crime are the notorious spawn of overcrowding. Inter-group stresses and tensions which threaten our democratic state arise inevitably when racial or religious groups find themselves isolated within the community and forced to live in circumscribed segregated areas. Clearly, the growing fusion of interest of America's varied racial, religious and ethnic groups, the free interchange of varying cultural viewpoints, the development of mutual tolerance and confidence among our citizens—requisites for the strengthening and fulfillment of our democracy—are dangerously impeded by restrictive covenants."

## Courts Aiding Restrictive Covenants

The agencies questioned the validity of a racial restrictive covenant on the grounds that since the state itself cannot constitutionally enact laws which discriminate in this manner, then it is equally improper for the courts to enforce private agreements accomplishing the same purpose. Otherwise, the agencies contend, the courts are, in effect, giving to such agreements the stature of law.

The four agencies declared they were moved to intervene in the cases because "any invasion of the democratic right of an individual or group undermines the foundation of our democratic system." They noted that Jewish experience under European despotism gave rise to ghettos and "the threat of revival of that institution—implicit in the mushroom growth in almost every major American city of racial restrictive covenants—demands intercession in these cases."

## Rabbi Carl Herman Succumbs At 53

JACKSON, Mich.—Dr. Carl N. Herman, who became Rabbi of Temple Beth Israel one month ago, died last week of a heart ailment after a brief hospitalization. He was 53.

He was Rabbi of Temple Israel at West Palm Beach, Fla., for 17 years before accepting the Jackson appointment.

## Committee Joins Fight On Restrictive Deeds

Jewish Telegraphic Agency

NEW YORK—Racial restrictive covenants in New York State were attacked as unconstitutional and contrary to public policy by the American Jewish Committee in a brief filed in New York as "friend of the court," in the case of Kemp versus Rubin, before the New York State Supreme Court Appellate Division.

The case involves the sale of residential property to a Negro in St. Albans, N. Y.

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## Outstanding Leaders To Address U. J. A. Conference

Hundreds of American Jewish community leaders next week will gather in Atlantic City for the four-day national Conference of the United Jewish Appeal to consider the 1948 goal. The Conference, which will be in session from Dec. 12-15, will be addressed by outstanding leaders in national, international and communal affairs, including Maj. John H. Hilldring, left; Dr. Chaim Weizmann, center; and former Secretary of the Treasury Henry Morgenthau, Jr., General Chairman of the UJA's 1947 campaign.

## Estranged From Judaism Until 2 Years Ago, Illinois Man Leaves \$55,000, Bulk of Estate, To Hillel Foundation

Special

CHAMPAIGN, Ill.—Completely estranged from Jewish life until two years ago, Joseph Rubin, who died last month at 70, of Effingham, Ill., has left \$55,000—the bulk of his estate—to the Hillel Foundation at the University of Illinois here.

Mr. Rubin, in addition, left \$500 to each of the 22 Christian churches in Effingham, and varying sums to local libraries, the veterans home, and other local institutions and agencies.

His gift is the second largest ever made to the Hillel Foundations.

Born in Europe, Mr. Rubin emigrated to this country as a youth, and spent most of his life in Effingham, where he was in the clothing business. An early rebellion against Judaism, based upon an unfortunate presentation of Jewish values to him as a boy, had a lasting effect, and throughout his life he never associated himself with any kind of Jewish activity.

Two years ago, however, in nearby Champaign, he became acquainted with the work of the B'nai B'rith Hillel Foundation. There he learned that his conception of Judaism was a false one. He became intensely interested in the Hillel program.

## Europe's Jews Sceptical Over Christian Jew Aid

LONDON—Jewish leaders in various countries of Europe are pessimistic concerning the effectiveness of inter-religious groups to eradicate anti-Semitism. Dr. Everett Clinchy, president of the American National Conference of Christians and Jews, declared here at a press conference. Nevertheless, Christian and Jewish leaders are going ahead with plans to set up in the near future local Christian-Jewish councils in 18 cities in Germany, Belgium, France, Holland, Switzerland and Italy, he said.

## Conservative Views Education, Meet Theme

NEW YORK—Members of the Rabbinical Assembly of America from every part of the country will meet to discuss the future of Jewish education in America at their second annual conference, Dec. 22 and 23 at the Jewish Theological Seminary of America here.

Doctor Moshe Davis, dean of the Seminary's Teachers Institute and College of Jewish Studies, will serve as chairman and will deliver the major address on the conference theme, "The Structure of Jewish Education in Conservative Judaism."

Campaigns to sell "shekels" are under way in 600 major communities in this country.

## SCOTCH TALK OF FUTURE OF ZIONISM—'NEW PALESTINE'

Special

NEW YORK—Calling it "foolish," the New Palestine in its issue of Nov. 14, urged that "speculation concerning the future of the Zionist movement . . . must be scotched."

"It should be apparent to every clear-thinking person that adoption of resolutions by the UN in favor of a Jewish state, and even first steps toward implementation, will not absolve the organized Zionists of the world, particularly in America, from further responsibilities," the editorial declared.

"On the contrary, the real task for the ZOA and for Zionists throughout the Diaspora will only be starting. Grave problems will confront the Yishuv and the Zionist movement. There is the problem of large-scale immigration as well as financial, economic and political problems to tackle. These stupendous burdens cannot be thrust upon the Yishuv alone.

Pointing out that the financial, he said was "borrowed" by Britain for its present assignment, economic and political problems are attendant on large scale immigration, the editorial said these burdens cannot be thrust on the 650,000 Jews in Palestine. "There are the problems of the Arab minority within the Jewish state; the ring of Arab states surrounding Palestine; the necessity of huge funds to finance the reconstruction of the Jewish state and the need of public relations in interpreting the Jewish state to the world at large. The job confronting the Zionists of the world assumes tremendous proportions, not to speak of the responsibility of helping to furnish the Jewish state with personnel, technical assistance and financial resources. In a concrete and very real sense, the task facing the ZOA will transcend any of its past important responsibilities."

## British To Withdraw 'Borrowed' Arab Legion

Jewish Telegraphic Agency

LONDON—A Foreign Office spokesman today declared that units of the Arab Legion, the transJordan army now used by the British in Palestine, will be withdrawn during the British evacuation. However, he refused to give the date of the withdrawal of the Legion, which

Three persons were arrested in London when street fighting broke out following a fascist meeting addressed by Sir Oswald Mosley.

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## COMPROMISE ALMOST MADE ON PROPOSALS BY KENEN

**Special**  
CHICAGO—When the General Committee held its first session Friday it had before it a synthesis of the objections and suggestions made at public hearings and by the various organizations to whom the Eisendrath proposals had been presented. These were drawn up by I. L. Kenen, secretary of the Conference.

They were in the form of a revision of the purpose and scope of the Eisendrath Plan and had been discussed at the tail end of the final meeting of the Committee on Future Organization in New York last Monday. No vote was taken then, but Rabbi Eisendrath did agree to present them to the General Committee.

### Response Favorable

The General Committee gave serious attention to the new plan and for a time it seemed to be that they would be adopted, since the Congress group would have supported them. Mr. Lipsky seemed to favor the new proposals too, and even Dr. Eisendrath seemed to be sympathetic.

When Frank Goldman learned of the new departure, he stated his unalterable opposition, and Rabbi Eisendrath, who by then had regretted even presenting them, lined up with Mr. Goldman. This brought Rabbi Goldstein, who sided with B'nai B'rith throughout, into line. Mr. Lipsky, who was desirous of avoiding any open break, also soon abandoned support of them.

In its most essential points, the Kenen proposals were later embodied in amendments drawn up by Ezra Shapiro. The essential parts of Mr. Shapiro's document read:

"In defense of Jewish rights in the United States and in opposing all anti-democratic forces and tendencies in American life, in combatting anti-Semitism in all its forms, and in all other fields within its jurisdiction in the U. S., the organization shall act through recognized Jewish agencies operating in these fields, without affecting their autonomy. It shall consider their policies and activities and make such recommendations in connection therewith as it may deem necessary to promote their common objectives and to attain coordination.

"It is proposed to eliminate Section D, and to add the following two paragraphs:

### Would Set Up Own Agency

"(c) In the event no such recognized agencies shall have been established in a field within the jurisdiction of the organization, or whenever the organization shall find it impossible to act through existing agencies, the organization may take such action as may be necessary.

"(d) The organization shall take no action on matters affecting religious beliefs and practices.

"To amend Section IV Procedure, to read as follows:

"IV. The decisions of the National Council shall be deemed the views of the body as a whole and shall be regarded as representative of the views of all affiliated organizations and local communities represented in the organization, unless such organizations or communities have expressly dissented therefrom."

## HERE AND THERE AT CONFERENCE

THE fact that the conference aroused so little interest among Chicago's 300,000 Jews as to warrant very little attendance by guests was commented on even by one of the speakers.

Judge Proskauer's name came up more than once at the Conference. When Stephen Wise praised Mr. Proskauer lavishly, Louis Lipsky, admitting the genuine work of Judge Proskauer towards the partition vote at the UN, remarked that other men and organizations loyal to the Conference had been doing heavy Zionist work for years.

When Rabbi Eisendrath rose to charge the members of his committee with the double cross, he threatened to refuse to present the report of his committee at the opening session Saturday night as was scheduled. At the session Rabbi Eisendrath spoke briefly, but did not present his report, whether because of his threat or because of a change in program.

Jane Evans, secretary of the National Federation of Temple Sisterhoods, should get no little credit for putting over the Eisendrath Plan. She's a good thinker on her feet and she marshalls her reasons like the capable executive she must be.

At one point Rabbi Miller in urging acceptance of the amendments, most of which were of an extremely mild kind, said, "If Russia and the United States could agree on partition, why can't we agree?"

Mrs. Judith Epstein told the joke about the man who said he had been a Zionist for 23 years—20 years as an anti-Zionist and 3 years as a Zionist.

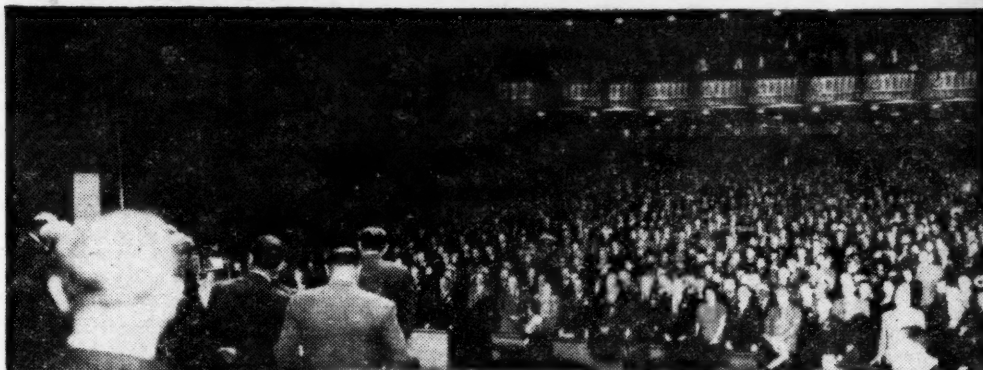
The B'nai B'rith plan to have its commission, which has been empowered to make the decision of affiliation with the Conference, meet in Chicago before and after the session, was changed. At present the commission will meet in February to decide whether to join the new organization. At every point during the deliberations, Frank Goldman made it clear that he could not speak for his organization, that only the commission named at the supreme grand lodge's convention last summer, had any authority to do so.

Although the American Association of English-Jewish publishers met at Chicago over the week-end, the sessions of the Conference did not attract them. Only Phil Slomovitz, of the Jewish News of Detroit, put in his appearance at some of the sessions, and then there was Bob Gamzey, enterprising managing editor of The Intermountain Jewish News, who stayed throughout the convention.

A puzzling lack of enthusiasm was displayed over announcement of the UN decision on partition. When the news broke, the blocs were in session, and the members of the Congress blocs and the Z. O. A. blocs, who were meeting in separate rooms, rushed into one another's arms.

But further than this there was no outward emotional display. The delegates said mazeltov to one another. In the meeting of the B'nai B'rith bloc there was

## Opening of the 4th Session; Peacemaker Poses



Above is the audience at the opening of the American Jewish Conference in Chicago. Right, Dr. Israel Goldstein, (center) who was peacemaker throughout the meetings shown in a prophetic pose Saturday night with his arms around Dr. Stephen Wise (left) and Frank Goldman, right. The attendance Saturday and all through the Conference was disappointing.



## EISENDRATH PLAN WINS; CONFERENCE PERMANENT

(Continued from page 1)

said that if the delegates had striven to please the Congress group as much as it had bowed to the wishes of another organization, a better plan might have been devised.

Mr. Goldman grew indignant at the obvious reference to the B'nai B'rith and declared that it was the B'nai B'rith which had carried the Conference, and once again denied that his organization had ever threatened to "take a walk" if the decisions of the four sessions were not satisfactory to its point of view.

He declared that the B'nai B'rith had paid its allocation to the American Jewish Conference, but that he had some doubt whether the Congress had done so. Rabbi Wise rose to his feet to characterize the remark as "vulgar," with which Mr. Goldman replied that "vulgarity breeds vulgarity."

When the vote finally was taken on the Eisendrath plan, two of the six nays were from Rabbi Joshua Trachtenberg of Easton, Pa., and Dr. Jacob Marcus. Dr. Marcus, a delegate from the Central Conference of American Rabbis, of which he is president, called the Eisendrath Plan not viable. The CCAR voted to send its delegates to the fourth session, but the executive committee at the same time failed to approve the Eisendrath plan.

A motion by Mr. Ginsburg for direct elections by popular vote in all communities was tabled, but the Eisendrath proposals calling for a meeting of the national councils every two years were modified to every year.

The new body will be convened before Dec. 31, 1948.

### Violent Exchange

An almost violent exchange took place in the first evening session of the General Committee Saturday. Shad Polier, vice president of the American Jewish Con-

gress, had risen to ask the opposition to state their objections to the amendments advanced by the Congress, which would have strengthened the conference.

Mr. Polier said the threat of "a walk" by a national organization was "seducing" the Conference, and criticized this "display of power politics." He asked Mr. Goldman directly to state his objection to the Congress amendment to paragraph three, which would have given the Conference some sway over the agencies in the civic defense field.

Mr. Goldman's ire could be seen to be rising perceptibly, and when he rose to talk, he was indignant. He demanded that Mr. Polier name the agency that was threatening to take a walk. He wanted to know who made the threat and to whom the threat was made.

When Mr. Polier refused to answer, Mr. Goldman dared him to name it. Mr. Goldman pointed out that no one was empowered to speak for the B'nai B'rith, that even he could not do so, and that the B'nai B'rith decision would be made in February by the commission named last summer by the supreme grand lodge convention.

Rabbi Miller, in introducing his amendment to paragraph c, pointed out that the National Community Relations Advisory Council had been given more power by the national organizations than the national organization were willing for the conference to have, despite the fact that the conference was democratic and the NCRAC was not.

### Eisendrath-Miller Tiff

It was at this point that Rabbi Eisendrath rose to declare that the proceedings were "distasteful untrue and unfair." In voice filled with emotion Rabbi Eisendrath charged that his committee's report was approved by the very

men now trying to amend it. He charged them with "sabotage" and declared they were "immoral" to put the onus on him.

Rabbi Miller protested the charges. He said that when the Eisendrath Plan was approved by the Committee on Future Organization it was expressly understood that the plan was only a "basis for discussion." He asked why have the community hearings, and pointed out that only a few weeks ago the American Jewish Committee, which had refused to participate in the session, was told by letter that if it had any objections to the Eisendrath Plan these objections would be considered. He wanted to know why the Committee could criticize the plan, but that the Congress which was loyal to the Conference should not.

A suggestion that a committee be appointed to see if a common ground between the position of the B'nai B'rith and the Congress could not be reached, led to the naming of a committee of nine, composed of Rabbi Goldstein, Mr. Goldman, Jane Evans, Louis Segal, Mr. Ginsburg, Rabbi Rachman, Leon Kubowitzky, Harry Ehrlich, Irving Miller, and Samuel Rothstein. With Louis Lipsky and Rabbi Eisendrath, the committee met Sunday morning. After several hours deliberation the committee could reach no agreement. Mr. Goldman, who throughout contended that the B'nai B'rith was being put on the spot, said he was sorry that he consented to the committee of nine, and as a result except for one very minor change, the Eisendrath Plan was brought back to the Interim Committee for continued discussion.

Because of the meeting of the committee of nine, the General Committee meeting was delayed, and finally the Sunday afternoon session of the Conference was moved back from 2:30 to 3:30. It was not until close to 6 o'clock however that the afternoon session finally convened. In the Sunday afternoon session of the General Committee, the Congress brought up its amendments, one by one, and one by one, they were defeated. The Goldman-Eisendrath forces were victorious throughout, and the B'nai B'rith refused all but the most minor changes in the plan.

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By DR. THEODORE N. LEWIS

"GENTLEMAN'S AGREEMENT" inferior Gentiles to gifted Jewish applicants, or in the personnel office of our public utilities.

THE excellent screen version of "Gentleman's Agreement" breaks at long last the taboo on Jews and Jewish problems which the Hollywood industry has imposed on itself. While Catholic heroes, and themes—priests, nuns, dogmas and churches—are regularly presented, a strict ban has been enforced against Jews, Judaism, and any aspect of Jewish life and struggle. Now that the ban finally has been lifted, Hollywood and the Jews who are influential in the motion picture industry should gather enough courage to present the Jew and his many problems even more boldly than is done in "Gentleman's Agreement."

A major defect of the book and the screen version is that only one aspect of anti-Semitism is grappled with, namely the social one. While social discrimination hurts and offends, it is not the heart of anti-Semitism. What matters to the Jew, and what constitutes a truly grave indictment on our democratic life, is economic discrimination, the exclusion of the Jew not from social clubs, but from desirable business opportunities, from professional schools, from employment in public utilities, and in powerful financial and industrial institutions. It is here where anti-Semitism strikes the Jew most unmercifully, and not at a club or hotel which does not care to receive him.

THAT THE AUTHOR was quite aware of this is obvious from her admission that "People could live without smart clubs and resorts . . . in a world where only yesterday human bones powdered to ash in blazing furnaces, the barred register at a chic hotel could scarcely be called disaster." In the face of six million murdered Jews, protesting social discrimination is a cruel joke.

One of the most dramatic and angry scenes takes place in a hotel lobby where the hero is refused accommodations because he is a Jew. Compared with the brutal exclusion policies of the leading universities and big industries, this remains quite unimportant, an expression of social snobbery which intelligent Jews have learned to view in its proper light. A more telling blow would have been dealt to anti-Semitism and in favor of our democratic traditions had this scene transpired in the office of the director of admission of a medical, dental, or engineering school, which deliberately prefers

THE OMISSION of all discussion of the causes of anti-Semitism is another grave defect of book and the movie. To exorcise a disease without noting reasons for its existence is pure evasion, and cowardice, as is the preaching of good-will without taking any steps to eradicate that which makes religious hatred and anti-Semitism inevitable. The author missed a magnificent opportunity to clarify the origin of anti-Semitic prejudice, which begins with the Crucifixion story, taught every Christian child while very young, and which leaves an indelible impression. To discuss anti-Semitism and to ignore and suppress this explosive truth is to be guilty of evasion. Raised on the Crucifixion story as the Christian community is, anti-Semitism becomes the normal result, well-nigh inevitable.

The nature of the Jew, which the author struggles fiercely to discover, eludes her. She is utterly unable to describe, to define, or to identify the Jew. When little Tom, who is beaten by Christian playmates and called "dirty Jew," asks his father what a Jew is, he is told that some people go to a Catholic church, some to a Protestant, and that Jews, go to a Synagogue instead of a church. While technically correct, this is a thoroughly inadequate and misleading explanation.

The question as to what is a Jew is even further befuddled by the "professor," a truly ridiculous character, who behaves like a cheap buffoon. This supposedly eminent scientist professes to be a Jew only by virtue of his nose and nothing else! He remains within the Jewish fold, not out of Jewish loyalties, but only to irritate the anti-Semites! What logic and wisdom!

WITH SUCH PUERILE conceptions about Jews and Judaism, it is little wonder that the author causes Schuyler Green, a respectable Gentile who undertook to do a series of articles on anti-Semitism, to pose as a Jew for a short period of time! While not an original invention, having already been resorted to by the famous Jewish humorist Sholem Alechem, it is imperative to inquire whether all that is necessary to be a Jew is to "pose" as one? How about "identification" with Jews, as Green did with the miners and oaks, when he undertook a study of their ways and problems?

Being a Jew means infinitely more than exposing oneself to the slings and arrows of anti-Semi-

tism. To become a Jew and to experience Jewishness, Green should have embraced Judaism, paid regular visits to the Synagogue, studied Hebrew, learned Palestinian songs, and acquired a sense of belonging to the Jewish people, a sense of pride and joy in the Jewish tradition, and in the unique achievements of Israel.

What prompts Miss Hobson to make her hero a Jew only by the virtue of anti-Semitism is the fact that his Jewish friend David, whom he loves, also experiences Jewishness only negatively, through anti-Semitism. Being a Jew means for David only suffering, humiliation and hatred. Positive Judaism he does not know. Because this approach represents the attitude of the vast masses of American Jews, does it carry with it a tragic validity. Not Judaism, but anti-Semitism, motivates American Israel to the degree of having become a morbid obsession to anti-Semitism, and not to Judaism, do they devote their energies, their monies and their thoughts. Which accounts for the melancholy fact while Jewry gives liberally to so-called Jewish defense bodies, Jewish religious institutions, which alone preserve the Jew and Judaism, are starved.

WHILE CHRISTIANS may profit from "Gentleman's Agreement"—though just what specific action is to be taken is not indicated, a fact which time points out—Jews should realize that anti-Semitism will be only an incident in their lives, when they are loyal and devoted to their heritage. The faithful Jew finds in Judaism rich compensations for anything he may suffer. American Jews would be exceptionally wise to devote themselves not to the almost futile battle against anti-Semitism, but to the task of living rich and creative Jewish lives. The only bulwark against anti-Semitism is Judaism, the Synagogue and unwavering attachment to Jewish ideals.

Let gentlemen make all the agreements they wish against the Jew. If the Jew is loyal to his faith and tradition, these "agreements" cannot injure or hurt him permanently or seriously.

### Jewish Book Week Founder Honored

SPECIAL CHICAGO—Rabbi S. Felix Mendelsohn, spiritual leader of Temple Beth Israel of Albany Park since 1919, will be honored at a special service Friday evening, December 5, at 8:20. He will be awarded a testimonial by the Alumni Association of the Hebrew Union College on the occasion of the 20th anniversary of Jewish Book Week of which he is the national founder.

## NEW YORK

By M. Z. FRANK

WHEN a balloon filled with hot air goes up high enough to be subjected to atmospheric pressure, you know what happens to the Zionist movement in America, unless . . .

Unless we fill the balloon with something more solid than the hot air of political agitation. The time is not now—the time was yesterday.

A GENERATION AGO, after the issuance of the Balfour Declaration and its successive endorsements by the Big Four at San Remo and the League of Nations at Geneva, the Jews committed several errors:

- (a) They did not do enough politically;
- (b) They did not do enough financially;
- (c) They did not do enough in education, especially in America.

Let us take up these three items one by one.

(a) Brandeis and his group thought then that political activity was no longer necessary. Weizmann understood better and fortunately he won out, but Weizmann did a poor job of organizing the details of that work. Now we ought to watch out against committing the error now of thinking that there is no more political work to go on. For some time to come many activities will have to go on as they have until now: we haven't got the Jewish State yet, all we have is the decision.

(b) American Jews gave far too little money for the rebuilding of Palestine during the first ten years when there were no restrictions and when the Arab world and the Colonial officialdom had had no time to organize against us effectively. Had the Jews of the world then given one half of what American Jews today are giving, we should not have lost so much of Palestine today and we should not have been called upon today to carve our Homeland mainly out of the Negev desert.

Weizmann was right when he threw it up to the Jews of America, but he was wrong in throwing it up at the wrong time. Dunkerque was not the time to remind the British of their mistakes at Munich. However, I don't think the Jews of America will make the same mistake again. Jews are now ready to give money and to invest money. The problem is how to organize this willingness into the most productive channels. And that is not my department.

(c) As for education, I discussed it in last week's column and in the opening paragraph of this one. I expect to have more to say about it in the future. Just now I wish to make the following observations:

I MADE a one-man poll of prominent Jewish newspapermen who have done so much in the general press to advance the cause of Zionism in the past few years. I haven't found one who owes his conversion to Zionism to any of the existing Zionist organizations. What a record!

What I said about the need for filling the balloon with content applies especially to the Z. O. A. Hadassah has content. It has projects, hospitals, playgrounds, milk for children. I don't think much of their Zionist philosophy and I don't like the charity-slumming spirit of some of their leaders. By saying which, earned for myself some dirty looks and some uncomplimentary comments, more or less in the nature of slander. But it is not by Zionist philosophy alone that a Zionist organization lives. And Hadassah has content.

The ZOA, on the other hand, has had a much more vigorous philosophy and one that was better adapted to the needs of the hour. But it was a short-range philosophy. It was attuned to the securing of a certain political objective. And now what? The ZOA will have to find projects, it will have to fill its activity with educational content, it will have to adjust its philosophy to the new situation. Its reconversion will have to be more thorough than Hadassah's. Its danger is more real. Unless the leaders of the ZOA realize the full extent of the crisis facing them and unless they handle it with the same vigor they gave to political propaganda, they will be in a bad way.

CLOSELY CONNECTED with Zionist education and Palestine projects is the problem of halutzim. Important beginnings have been made along these lines. Thanks to the energetic efforts of Louis Schweffel, the General Zionist halutzim have been given support by the ZOA and Hadassah, so that they now have an excellent training farm near Poughkeepsie, and a fund of \$30,000 to carry on; \$15,000 from ZOA and \$15,000 from Hadassah.

Now that the doors of Palestine are about to be opened, many more young American Jews will want to place their services at the disposal of the Jewish state in Palestine. Many of those are General Zionists, that is, Zionists who are not wedded to any particular social and economic doctrine and who prefer not to spend too much time in dogmatic hair-splitting. It is the duty of the General Zionist bodies to help these young people, allow them reasonable freedom of action and to offer them only reasonable and judicious guidance.

On the negative side, it would be extremely unwise and unfair to try to use halutzim as a pawn in the inter-party strife. It would be worse to expect General Zionist halutzim to be opposed to the Labor movement and to align themselves with the reactionary forces in the General Zionist movement.

On the positive side, it is necessary to enable these American halutzim to make the best possible contribution to Palestine. By all means, let the General Zionist farm near Poughkeepsie be better, more comfortable, better equipped, than the training farms of the other groups. Sooner or later the Labor Zionists, too, will copy the General Zionists. Still more, it is important that the General Zionist farm should lead in efficiency, in good organization. Let our halutzim organize their communal life as they choose—on a collective basis, on a cooperative basis, on an individual basis or what have you. But let them bring into Palestine the idea that no matter what your ideology, sanitation is among the priority projects in any farm. Let our American halutzim form collectives of their own in Palestine, and serve as patterns of efficiency and technical skill for others to copy.

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## I Think As I Please

By CARL ALPERT

### A Minority Opinion on Creation of the Jewish State

**D**URING the last few days, in the period immediately following UN adoption of the partition plan, I have had the occasion to witness scenes of the wildest excitement and enthusiasm. Jews who had for weeks and months followed the proceedings at Lake Success broke the prolonged tension with unrestrained rejoicing. Everywhere in New York there was excitement, and I imagine that the spirit and mood was similar in most large cities of the country. The Yiddish press quite outdid itself in reporting on the significance of what was, undeniably, the greatest event in Jewish history since the destruction of the Second Temple.

Perhaps I am alone in my mood, but I find myself strangely unexcited. It is possible that the magnitude of the occasion is such as to be beyond true comprehension. For two thousand years the Jewish people have talked and dreamt about the re-establishment of the Jewish homeland; in our own day we have freely used all the stock words and phrases of the Zionist vocabulary, but actual fulfillment, now that it comes, completely eclipses all expectation. Perhaps I do not respond because realization has left me limp and exhausted.

Yet, as I search my own mind for the cause of this strange confronted by fears of many kinds. The solution for which we lack of emotion, I find other, more rational explanations. I am have so long yearned is in the process of achievement, but the veil of the future hangs as dimly dark over our prospects as before. Perhaps I had deluded myself into thinking that creation of the Jewish state would solve all problems and make everything crystal-clear. In this I was not alone. But there is still no clarity—only more doubts and misgivings and fears.

**THIS MAY SOUND LIKE** a dreadful reaction to the events of the past week, but I am convinced that my fears are well-founded, and not merely the result of a phobia.

For one thing, even the massacre of six million of our brethren in Europe has not hardened me to mass extermination—and I can not, dare not, take lightly the vindictive threats of the Arabs that they would seek reprisals against the close to a million Jews living in Arabian lands. The prospects are dismal and unhappy.

The dangers within Palestine are obvious, and indeed, were realized within twenty-four hours of the decision at the United Nations. I have no fears for the security of the Yishuv; there is confidence that, though they may sustain losses, they will be well able to take care of themselves. My alarm, however, is that the young hot-heads of the Yishuv, those who nourished the Irgun and the Stern group, will again take matters into their own hands, and bring down upon our heads catastrophes of the direst kind.

It is obvious that if the Jewish State is ever to have peace and security it must—it MUST—arrive at an understanding with Arab neighbors. Existence will be impossible in the midst of constant threat and enmity. Such friendship and understanding, I am convinced, are possible, but the reckless trigger fingers of young extremists may well set to naught all the best efforts of level heads on both sides.

Fingers which have been taught to express resentment by pulling a trigger against a British soldier can make the transition to killing Arabs without any hesitation, and we can well bring upon ourselves a long and tragic war. And it is again not too difficult a transition to turn the gun against a fellow Jew who holds a different point of view with regard to national policy. The forces which have been unloosed in Palestine in recent years may be difficult to control.

The mentality of the Yishuv for the past thirty years has been, necessarily, anti-Arab. That must change. We must now become pro-Arab, and seek out and encourage friends among the Arabs. They are our neighbors, and more effort and energy must hereafter be expended in cultivating and winning and justifying their friendship, than we have previously spent in gaining our political goal. That transition, I fear, will be difficult for the Yishuv to make.

**AND I HAVE** one last fear. Whatever convictions I may previously have had about the continued existence of world Jewish communities are beginning to disappear. I believe that the creation of the Jewish State now at last spells the ultimate doom of Jewish communities elsewhere. Indeed, the Galut, the Diaspora, as we have known it heretofore, no longer exists. The existence of a Jewish State means that there is no Galut any longer—no Galut as a Jewish group status. Now there are only Jews outside of Judea, and it will become increasingly difficult for us to continue to exist as Jews in the true sense.

I believe this to be so. I believe communities such as those in the United States will struggle against the trend. And I am unhappy at what I feel to be the inevitable, inexorable outcome.

## AL SEGAL Speaks on MATTER OF SELF RESPECT

**W**ITH no disparagement of Christmas which is a very good holiday, too, I should like to point out that the merits of Chanukah. Christmas has been impinging all should like to point out the merits of a most impervious and protected Jewish child can remain unaffected by its gentle implication. Christmas in all the shop windows! Christmas pieces in the newspapers. "White Christmas" on the radio practically every night. If I had control over my grandchildren—and what grandfather has much if anything to say in the management of his grandchildren?—I wouldn't warn them against the influence of Christmas or otherwise try to sequester them from this annual folkway.

(In fact, it is my practice to take one or several of my grandchildren to the Christmas puppet show that one of our department stores gives in its windows at this time of the year. This gets to be almost backbreaking when one of the kids has to be held up on my shoulder with a crowd packed all around.)

After all, it's good for all children to know one of the social decencies, even if it comes only once a year and even if it is special to one of the religions. And it's good toward the brotherhoods for children to know something of the religion of their neighbors. I, myself, am not unaffected by the significance of the season. With not the least effort of religious conscience I exchange the appropriate greeting and, in fact, wish my neighbors a good Christmas all the year 'round—from Dec. 25 to Dec. 25, that is. By that I subtly imply my hope that they will keep every day in the year the charitable impulses that move them at this season.

Yet, I feel griped to hear of Jewish families that make much of Christmas and nothing at all of Chanukah. It's all right to share with the neighbors their celebration of good will on earth and the hope of peace, but there's something lacking of self-respect in those who do not appreciate their own lovely spiritual treasures. However rich their houses may be, they are the pitifully poor of spirit, the poor whose empty souls can find no food except crumbs they gather from their neighbor's abundance.

**A FEW YEARS AGO** I discovered one of these poor. I was attending a party at which a Jewish lady of means and considerable local prominence also was a guest. After the cocktails had circulated awhile, she addressed herself to a certain gentleman (not Jewish) with historic family connection that dated back to the Mayflower beginnings of the nation.

"How I envy you, Mr.—," she exclaimed.

"What for?"

"Your background, Mr.—! Your history! Your family's prominence in big affairs through so many years! Your important name! There's so much in having background."

Another sip at his martini seemed to fortify the embarrassed gentleman enough to give her

a devastating reply. Mrs.—," he replied, "may I tell you how much I envy you your own deep, immense background. Your great history; the courage of your people's religious convictions that has kept them alive for 2,000 years; your prophets; your Old Testament. Mrs.—, you have a much deeper background than mine."

The lady let out her confusion in deep blushes. She managed finally: "Thanks, Mr.—, I hadn't thought of that." Her self-respect seemed for the moment replenished.

It seems to me that to make much of Christmas and not to appreciate Chanukah is to confess the spiritual poverty of this lady. Goodness gracious, Chanukah commemorates a hero story more significant than "The Lone Ranger" which we let our kids listen to every evening, as big in universal history as the American struggle for liberty on account of which many ladies and gentlemen are proud to be known as Sons and Daughters of the American Revolution, as beautiful as any of the moral victories in which men laid down their lives for ideals.

(In case some people have to be reminded, it should be said that Chanukah celebrates the victory of the Jewish Maccabees who rebelled and went to war when the Greek ruler of Palestine (165 B.C.E.) attempted to impose his pagan way of worship on the Jews. In the Temple in Jerusalem the Greek king set up the image of his god Jove and bade all bow down to him. It was the first victory for religious liberty.)

**WHAT A PROUD** occasion can be made of domes—and our forefathers wrote it with their Jewish homes—an occasion with all the pride that the Sons of the American Revolution feel every Feb. 22 when, in tails and white ties, they assemble at dinner to celebrate George Washington and all their other heroic forefathers.

Yes, we were the first to put in writing the idea of religious liberty—one of the Four Freedoms their descendants that the Chanukah blood. Their pride in this caused them to ordain their descendants that the Chanukah lights were so to be placed that they would be visible from the outside, that the passerby would know their pride. The passerby might say:

"This is the home of a Jew. He is celebrating with lights a victory of his spirit. It happened long ago that he won a victory for religious liberty but the man keeps on celebrating it even to this night."

And what if the passerby doesn't understand the meaning of the candle lights in the window? Maybe he will say: "This is the home of a Jew and what for is he burning candle lights on his window sill? You just can't understand the Jews."

That would be all right, too. For the forefathers it was enough that the candles burned for the sake of one's self-respect. They were the projection of one's inner light and to have inner light is enough even if the passerby did not understand.

(Copyright Seven Arts Feature Syndicate)



### Wife of Rabbi Kabakoff Dies

**PHILADELPHIA**—Mrs. Dorothy Kagakoff, 28, wife of Rabbi Jacob Kabakoff of Congregation B'nai Israel of Olney, died here.

Educated at the Teachers Institute of the Jewish Theological Seminary of America, Mrs. Kabakoff had been a teacher in the Hebrew school connected with Temple Har Zion in Philadelphia.

Max Feder, 72, retired Norristown, Pa., merchant and long active in Jewish community and fraternal circles, died Nov. 25 at his home.

### Use Your Spare Time

To make extra money by taking new and renewal subscriptions to The National Jewish Post in your community. Extremely liberal commissions. Write for full particulars to Box 1085, Indianapolis, Ind. Frank Gross, Circulation Mgr.

### "Who Crucified Jesus?" Enlarged, Republished

**NEW YORK**—Harper has published an enlarged edition of Dr. Solomon Zeitlin's "Who Crucified Jesus?" The book was first published in 1942.

Dr. Zeitlin is a member of the faculty of Dropsie College in Philadelphia.

## POSITIONS

Advertisements in this section are a minimum of \$2.00 for four lines of space (size used here) type and 50 cents for each extra line.

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## Our Film Folks of HOLLYWOOD

Copyright Jewish Telegraphic Agency  
By LEON GUTTERMAN

WHEN I arrived at Eddie Cantor's luxurious home in Beverly Hill for a luncheon date with the famous comedian—a home which is the organizing center for many philanthropic movements and humanitarian projects—Eddie met me dressed in pajamas and bathrobe. He greeted me warmly and we adjourned to the dining room for lunch.

While seating myself at the table I studied his face carefully. He was in a serious mood. And he was tired. The night before I had watched him give an official Hollywood send off to America's Friendship Train, loaded with food for hungry Europe, as it started its trip to the Atlantic seaboard. Eddie had "emceed" the tremendous program that "outpremiered" most motion picture premiers. Surrounded by more than one hundred famous film stars and one of the largest public turn-outs in the history of Los Angeles, Eddie had led the program and the parade along Hollywood Boulevard, which was thronged with spectators and searchlights. The night before that, he had been at a charity drive pleading for funds. And the night before that—yes, he was pretty tired and more convinced than ever that there was a great deal of work yet to be done for a great many worthy causes. He was giving his all to as many as he possibly could.

Eddie says that his latest motion picture, "If You Knew Susie," which he recently produced at RKO studios and in which he is starred is his last film. "From now on I am dedicating myself to going where I can do the most good for the most people. I want to direct all my efforts to assist the fight for justice and peace in every way possible, to break through the walls of indifference, intolerance, suspicion and opposition. I confidently believe that if our many American supporters do not weaken but rather intensify their efforts, we will be able to awaken the conscience of the world."

The recent contract which Eddie signed with Warner Brothers for the filming of his life story will in no way interfere with this decision. He will not appear in the picture; only his voice will be used in recording the songs which he introduced and made famous.

The motion picture industry is of the opinion that when the "Life of Eddie Cantor" is released it will have reason to be proud of the film, a picturization of the rise of a poor boy from New York's East Side to the top of the theatrical world—a shining example what can be achieved in America.

"Of course I'll continue with my radio program, but that will be my only professional job. My other career is to carry on the fight to clear the road for decency, brotherhood and freedom. Why can't more people understand that as long as human beings are not given the dignity and security that is their right, just so long will the dignity and security of all mankind be in jeopardy? Hasn't our generation learned by bitter experience that the security and dignity of even privileged people are bound up inextricably with the security and dignity of submerged individuals and small groups all over the world?"

I have seen Eddie Cantor in many moods, but now he seemed to me to be more than ever a man of generous thought and impulse, of deep pity and sympathy for struggling humanity, particularly the poor and driven workmen here and everywhere.

Cantor is already a sort of legendary figure in America. But how few know that here again is a most meticulous, painstaking man, who walks noiselessly about his house, planning, thinking and creating.

I stepped out of his home and onto the beautiful roadway that skirts it, with the assurance that I had passed an unusual afternoon with one of America's most beloved figures. He was so solid, so kindly, so courteous and benign. So tolerant, too; like a man confident of himself and his public. I carried away with me a feeling that there was something in Eddie Cantor—some mystic quality, something more subtle than even poetry—that I would fail to communicate in any appraisal that I might attempt. My visit to the home of this unique artist was in every way a pleasant experience. He was so certain of his strength to build a temple of truth, tolerance and freedom in the mind and heart of mankind!

## Raises \$40,000 Alone For Eretz Med School

**Special**  
DETROIT—More than 600 leaders of the Detroit Jewish community this week had honored Mrs. Dora Ehrlich, active in philanthropic, religious and Zionist causes, for raising \$40,000 out of Detroit's \$85,000 quota for a Palestine Medical School.

## Tasting Gefilte Fish Raw Tapeworm Cause

**Special**  
DETROIT — Gefilte fish sampled before it is adequately cooked is blamed for the infestation of tapeworm among some Jewish housewives in a study made by two Detroit physicians on the staffs of the North End Clinic, according to the Detroit Jewish Chronicle.

The investigators, Dr. David J. Sandweiss and Dr. Marcus H. Sugarman, discovered that the infestation was due to the habit of older housewives tasting the soup or raw fish particles even though the sampled liquid or fish was spit out and never actually swallowed. The article appeared in the October issue of the Michigan State Medical Journal, and made it clear that there is no danger of infestation if the fish is properly boiled by the housewife before tasting it.

"Invariably," the article says, "the tasting was done before the dish was brought to a boiling point." Larvae were apparently deposited in the oral cavity and swallowed with saliva, the article continued.

Fish known to harbor tapeworm include several types of pike or pickerel and yellow perch which are popular bases of gefilte fish.

## Camden Plans City Bar Mitzvah Tests

CAMDEN, N. J.—An annual community-wide examination of all candidates for Bar Mitzvah was voted here. The Committee on Bar Mitzvah, composed of the rabbis and heads of the city's five schools, has set the first examination for Jan. 12, when 18 boys whose Bar Mitzvahs take place between now and June 30, will appear before it.

## To Install Rabbi Lipis

**Special**  
OAKLAND, Calif.—Rabbi Philip Lipis of Temple Beth Abraham, here, successor to the late Rabbi A. Langh, will be officially installed as the spiritual leader of the congregation at a dinner Sunday, Dec. 14. Rabbi Bernard Segal, executive vice president of the Rabbinical Assembly of America, will make a flying trip from New York to give the principal address of the evening.

Rabbi Lipis was for twelve years the spiritual leader of the Beth-El Synagogue in Camden, N. J.

## Woman's Viewpoint

By Helen Cohen

OVER and over in the past few years I've heard and read the same refrain; at lectures, in books, in articles—more than anything else a child needs love and a feeling of security in his home.

Since this is so widely accepted as basic for our children's emotional and mental health, we need to keep it always in mind.

Everyone knows that!

Let's take two typical examples of mothers who would lay down their life for their children, yet are guilty of inflicting on them a lasting hurt.

Mrs. A. says angrily to her 3-year-old who has come in whimpering that he has wet his pants, "Go on back outside. You are not my little boy anymore. I won't want to talk to you."

Mrs. B. is showing her friends a new living room table and pointing to a scratch on it—remarks matter-of-factly that her young daughter had done that and "I spanked her till she was blue in the face."

An article in a recent issue of Collier's tries to point the right direction for us on punishment. "The trick is to bawl out Johnny without anger. You must get across the idea, 'I love you just the same, Johnny; it is only what you did that I don't like.' It is perfectly possible to deprive a child of a privilege, say his Saturday matinee, without biting his head off and making him feel that you wish he were dead . . . that they are loved and wanted."

And we Jewish mothers know that our efforts must even be doubled to offset a hostile outside environment.

★ ★ ★

I LEARNED the other day that it cost \$11,000 last year to run our Temple Sunday school.

It isn't always fair to make comparisons but I couldn't help thinking about the time I was a young girl back home. At the close of the term those of us who helped teach Sunday school were presented with a box of candy plus a few sincere words of appreciation, and we were honored all the way down to our boot straps.

★ ★ ★

IN THE bulletin of Beth El Temple, Indianapolis, Ind., I ran across an especially lovely, stirring chanukah poem by our old friend, Emma Lazarus.

**The Feast of Light**  
Kindle the taper like the steadfast star,  
Ablaze on evening's forehead o'er the earth,  
And add each night a luster till

afar  
An eightfold splendor shines above thy hearth.  
Clash, Israel, the cymbals, touch the lyre,  
Blow the brass trumpet and the harsh-tongued horn;  
Chant psalms of victory till the heart takes fire,  
The Maccabean spirit leap new-born.



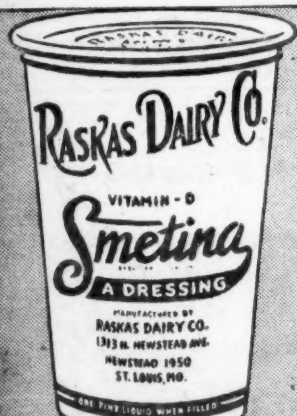
## That New Look With SOS Dress

SHE CAN'T BELIEVE HER EYES. Little Susi K. finds it difficult to believe that the dress she is trying on will really be hers. When Susi got through at the special children's store set up by the JDC in Budapest, she received another dress, two white blouses, play suit, wool sweater, shoes, socks, undergarments and other items, most of which were contributed to SOS (Supplies for Overseas Survivors) Collection of the Joint Distribution Committee. SOS supplies supplement the purchases of the JDC for its overseas relief and reconstruction programs which are made possible by the United Jewish Appeal.

## J.D.C. Bringing Doctors To U.S. For Year Study

**Special**  
BALTIMORE—First of six European doctors and other professionals in the medical and health field to receive JDC one-year scholarships to study in the United States, Dr. Berthe Szalita of

Poland, former secretary of the Executive Council of TOZ, the Jewish health organization of Poland, is now studying public health at Johns Hopkins. Dr. Szalita devoted all her efforts through the war to public health services in both Poland and Rumania.



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## William Edin Dies, Jewish Day Editor

NEW YORK—William Edlin, editor of the Yiddish daily, the Jewish Day, died this week of a heart attack at the age of 69. He had been a member of the Day staff since its founding.



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# CONGREGATION OFFERS PRIZES FOR BEST HOME CHANUKAH DECORATION

BY RUTH PALLER

IN Minneapolis, today, the talk in the Jewish Community is about whose home will win the contest for the best Chanukah decorations. Children and parents, together, are cutting, coloring and pasting festival symbols to the walls. Unusual Chanukah centerpiece arrangements are being created. Among the children excitement runs high, and the parents share in it.

It is a yearly custom, city-wide in scope, which has become so popular that it has spread to the neighboring city of St. Paul and is being adopted by other communities.

The idea was initiated by Temple Adath Jeshurun when Rabbi Albert I. Gordon, now head of the United Synagogues of America, was its leader. He had noticed that each winter, the town was agog over the contest sponsored by the Junior Chamber of Commerce, to choose the most attractively decorated Christmas trees. Why wouldn't his congregation be equally enthusiastic over a contest to choose the homes most beautifully decorated for Chanukah?

A COMMITTEE set out to publicize the project and, on a certain day of the festival, judges made a block by block survey of the congregants' homes. To their disappointment, they discovered that only a very few of the members had made any attempt at decoration. Some had forgotten. Some had not taken the announcement seriously. Some had not wanted to bother.

The prizes, which were valuable, were distributed just the same, and hitherto indifferent members determined to try to win the next year. It wasn't long before the custom caught the enthusiasm of the members and the contest became an important event in the congregational calendar. Soon the entire Jewish community of Minneapolis was participating.

I DO NOT KNOW on what basis the homes are judged and how many prizes are given each Chanukah. But if we were to institute the custom in our city, I should like to see prizes given not only for the most beautiful home, which might be determined by the financial means of the contestants to a great degree, but also for the most original decorations, and the best decorations made entirely of paper, so that every child and parent might have an incentive to beautify every Jewish home in honor of the festival. There is immeasurable benefit to be derived from the mere working together of parents and children. They come closer to one another. It is at these times, that children open their hearts and tell the little things that reveal their deepest feelings.

There is additional benefit when the working together is to create beauty for Judaism. For it is at such times that positive attitudes toward being Jewish are established in children—the attitudes which will enable them to live well-rounded lives as Americans and as Jews.

## What Foods These Morsels Be

★ ★ ★

HERE are three suggestions for soup accessories—to add excitement as well as nourishment to a hot bowl of soup.

Sift flour once before measuring

Mandel Kloese (Almond Balls)

2 eggs, separated 1 tbsp. grated almonds  
1/2 teaspoon salt 1/2 tsp. baking powder  
pinch of white pepper flour  
1/2 tsp. parsley, chopped fine

Beat yolks of eggs until very light, add salt, pepper, parsley and almonds. Sift flour, and add enough to make a stiff batter. Beat egg whites stiff, add baking powder, and fold into the batter. Drop by teaspoons into boiling soup, and let boil 10 minutes. Test one ball in boiling water, and if it boils apart add more flour to the batter.

Almond Macaroons

1 egg, separated 1/2 cup ground almonds  
2 tps. flour 1/2 tsp. salt  
Beat yolk of egg well, and add flour and almonds. Beat white of egg stiff, and fold in. Drop by teaspoons into deep fat heated to 375 degrees. Remove, drain, and place in each bowl of soup.

Baking Powder Dumplings

1 cup flour 1/2 cup (not more) milk or water  
1/2 tsp. salt 1 tsp. baking powder  
Mix and sift flour, baking powder and salt, stir in the milk or water, and mix to a smooth batter. Drop by teaspoons into boiling soup, cover pot tightly, let boil 5 minutes, uncover, and serve immediately.

Liebman To Install Levin

LAWRENCE, Mass.—Dr. Joshua Loth Liebman will install Rabbi Herschel Levin as spiritual leader of Temple Emanuel, here Sunday. Rabbi Levin came to Temple Emanuel in September from Sinai Temple, Springfield, where he served for the past five years.

Atom Bomb Home Has Hadassah Unit

OAK RIDGE, Tenn. — Oak Ridge, home of the atom bomb, now has a strong Hadassah chapter with Mrs. Ruth Carey as president, according to the Southern Israelite.

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## LARGEST INSTITUTE ON JUDAISM BRINGS 2,000 WOMEN TO HOLY BLOSSOM

SPECIAL TORONTO—What probably was the largest Institute on Judaism ever held took place at Holy Blossom Temple here when more than 2,000 women heard Rabbi Samuel Goldenson of New York and Rabbi Abraham L. Feinberg. Many of the women brought their own sandwiches for lunch. Rabbi Feinberg described the affair as "breath-taking."

The affair was under the auspices of the National Federation of Temple Sisterhoods, and Mrs. Louis I. Egelson of Cincinnati, O., was chairman.

## New Angle To Interfaith, Rabbi Sings at Services

SPECIAL MIAMI, Fla.—Something new was added to interfaith services by Rabbi Colman A. Zwitman, whose Temple Israel was the guest of the Miami Shore Community church. Not only did Rabbi Zwitman deliver the sermon, but in addition, he gave a solo rendition of a Hebrew melody, with organ accompaniment.

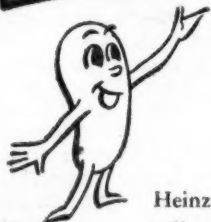
sium, social and banquet hall, ten classrooms, meeting rooms, a library and playroom, stage facilities, two kitchens, a playground and parking facilities.

## Cornerstone Laying Set

Congregation Beth Israel, Hempstead, N. Y., will break ground for its new Synagogue-Center March 21. The new edifice will provide a synagogue with 700 seating capacity, a gymna-



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#### CALENDAR

Chanukah.....Mon., Dec. 8  
Purim.....Fri., March 25  
Passover.....Sun., April 24, 25  
Shavuoth.....Mon., June 13, 14  
Tisha B'Ab.....Sun., Aug. 15  
(All holidays begin on the preced-  
ing evening at sundown.)

Friday, December 5, 1947

#### The Editor's Chair.

George Lauer's strictures on The Post are really not warranted. My own opinion is that The Post, which never (editorially) takes Orthodoxy in vain, performs a service to Orthodoxy as it does to Reform and Conservatism too.

Often, quite often, the Orthodox viewpoint is present in The Post. But unlike "Orthodox Life," a fine Orthodox monthly publication, The Post has many Reform and Conservative readers who thereby can be, if what the Orthodox writers say is forceful and compelling enough, swayed to Orthodoxy.

If The Post is not an Orthodox publication, it certainly is survivalist and even traditionalist.

Often Orthodoxy is challenged by The Post readers. That is as it should be. This is healthy for Orthodoxy, because it forces it to examine itself for one thing and because for another it shows Orthodoxy what it is up against.

What Mr. Lauer says about our columnists is almost not worth answering. I don't engage columnists or correspondents according to their Orthodoxy or Reform. For that matter Rabbi Theodore Lewis, our book reviewer, is a Reform rabbi, but what rabbi could write more lovingly about Hebrew, Palestine and many things dear to the Orthodox heart.

Now Carl Alpert is Orthodox, if Mr. Lauer really wants to know. Carl's column on Sabbath Observance must have elicited approval even from Mr. Lauer.

What Mr. Lauer has to say about "running a publicity sheet for rabbis," may have some validity. I try not to weight The Post too much towards the interest of our rabbis, but perhaps I am not to impartial in this. I know, probably better than most, the terrific problems of the rabbi of today, and wherever The Post can serve to lighten their burden, it does. This fits in of course with our policy of service to the Jewish group, because usually what the rabbi wants is best for Jewry. His present fight is to restore the primacy of the pulpit and in this aim I concur wholeheartedly.

This is not to say The Post doesn't and hasn't criticized the rabbinate severely for any of its shortcomings, but I think the rabbinate by now well knows what it's up against, what it needs to be worthy of, the respect and support it so earnestly seeks, and that its fight is the fight for the survival of a meaningful Judaism.

I STILL DON'T know what it means, but the next three rabbis to occupy the pulpit in Glencoe's North Shore Congregation Israel on succeeding Friday nights are Julius Mark, Frederic Doppelt and Samuel S. Mazerberg.

## THE COLUMN WITHOUT A NAME

DECEMBER is a busy month for many of our people. The retail stores have their busiest season, the hours are longer, and work more tiring. And as a result there is a tendency to cut corners on non-income activities.

Unfortunately, it is too often Temple attendance that is deemed to be most expendable. Social affairs suffer less. The movies suffer less. Temple suffers more.

What our merchant group forgets is that in the synagogue one can find the peace of mind and refreshment of spirit that greater labors demand. Commercial entertainment and competitive gaming are too often "business in another setting."

Remember the words of our Shabos prayer book: "Heavenly Father, we rejoice that amid the ceaseless cares and anxieties, the vain desires and wearisome struggles of our earthly life, Thy holy Sabbath has been given unto us . . . Now that the daily task is laid aside and we are gathered in the house of God, the hush of solemnity comes over us, and we feel a refreshing rest in the holy quiet of the sanctuary."

Without the Sabbath, the December gain is greed.—William Mordecai Kramer.

★ ★ ★

LET'S TALK turkey. Chanukah and Christmas are coming so far apart this year you'll have to choose when to give presents to the children—or pay double.

I knew that the Season was almost upon us when a good grandma of the Congregation stopped me with this: "My daughter is having a Christmas Tree—high as the ceiling. Says the children would be heartbroken without it. Talk to her, rabbi. Get her to stop." I nodded my head and said, "Indeed," with a rising inflection. But I had made up my mind that this year I stay in my own backyard. I have spoken to my good friend, the Methodist minister down the street. We have made a bargain. All the inquiries he gets about Chanukah lights and Chanukah celebrations he will turn over to me. All the Christmas and Christmas tree questions from my congregation I turn over to him.—Rabbi Eugene Sacs in the Beth Elohim (Brooklyn) Bulletin.

★ ★ ★

AS SOON AS it was posted on Saturday night that I was going to conduct the service on Sunday morning, an Argentinean came up to tell me he was Jewish; he represented in Buenos Aires one of the world's largest and best known importing and exporting concerns; he is not associated with, and never has been a member of a synagogue in Buenos Aires; his religious life is expressed only by fasting on Yom Kippur and observing Yahrzeit for his mother; he was shocked when he visited Temple Emanuel in New York, to find Jews worshipping without hats; he thinks it is a monstrosity.—Rabbi Louis M. Levitsky on board the S. S. Del Sud.

Sermon of the week: "The High Cost of Jewish Living," by Rabbi William B. Silverman, Temple Emanuel, Duluth, Minn.

The Jewish War Veterans of the United States will press a legal and legislative program to stem the tide of restrictive practices in veterans' housing.

The Ministry of Interior has granted permission for the reorganization of the B'nai B'rith in Czechoslovakia.

## The Beginning of the End for the NCRAC

THE first serious rift in the National Community Relations Advisory Council, as foretold in a news article in The Post several weeks ago, can be seen in the news story in this week's paper telling of the brief filed by four national Jewish organizations against restrictive covenants. The four organizations are the American Jewish Committee, the Anti-Defamation League of B'nai B'rith, the Jewish War Veterans and the Jewish Labor Committee. The American Jewish Congress filed its own briefs some weeks ago.

The news story referred to above told of the bitterness of the Congress people over the entrance of the American Jewish Committee and the A.D.L. into work in the legislative field, a field of work which was initiated several years ago by the Congress. The Congress contended that under the NCRAC, when one agency was doing capable work in any field, the other agencies, rather than entering into competition with it, would refer to it all efforts in that direction.

Evidently then the fatal weakness of the NCRAC has been demonstrated by this crisis. The NCRAC has been criticized by this paper and by Jewish leaders as a paper organization with no voice. The present crisis, unless it can be resolved, may mean the beginning of the end for the NCRAC.

Of course the crux of the matter is that the Committee and the A.D.L. know that if they refer to the Congress all work in the legislative field, then they probably are putting themselves out of business.

Against severe criticism from the A.D.L. and the Committee, the Congress has persevered over the past few years and expanded its agency in the legislative field, the Committee on Law and Social Action. As the result of the

effective work of this branch of the Congress that organization has seen its prestige grow in the American Jewish Community.

When the Committee announced it planned to operate in the legislative field, the Congress immediately went to the NCRAC. That agency found itself powerless. And as result the present situation of duplication, and outright competition obtains. In other words the race is on.

Whatever the merits of the case for the Committee and the A.D.L. as against the Congress, it is obvious that something should and must be done. Fortunately the General Assembly of the Council of Jewish Federations and Welfare Funds is scheduled for next month in Chicago. At that time, the situation will no doubt be reviewed.

Obviously the NCRAC should be junked. Once again, the dilemma faced by the American Jewish Conference is being repeated. The NCRAC is composed of community representatives (some twenty odd local community relations councils) plus the national organizations, and under such a condition, any real work towards effective coordination of the civic defense activities is stymied.

Here is an opportunity for the CJWF to show that it means business. Let it set up a standing committee with paid professional help whose sole purpose is to coordinate the civic defense work, and with power to enforce its decisions. Anything less will be evaded by our national organizations, and will indicate that the CJWF's recent announcement of its potentiality for serving as the representative national Jewish organization in place of the American Jewish Conference was nothing more than a petty attempt to kill the Conference.

## Attitude Toward New 'Conference'

THE decision of the American Jewish Congress to vote for the Eisendrath Plan after it had led a vigorous and at times bitter fight on it must be the outlook of every force in the American Jewish community which believes in an overall, democratic Jewish agency in the United States.

The Eisendrath Plan is now the constitution for the new body, and although admittedly it is deplorably weak, still the new body must not be refused the chance of growing into the kind

of an organization the majority of U. S. Jews want.

The backers of the plan placed their faith in authority by consent. They admitted that it was not the best plan; they conceded that almost any delegate could have devised a better one. But they also declared that it was the best plan that could possibly be accepted by the national organizations.

The Post, while it reserves the right to be critical, will support the new body.

## Enough Said

Here are some quotations from a news report in The New York Times of last Monday:

"Laying aside his official robes temporarily and speaking as an Irishman, Mayor O'Dwyer wholeheartedly espoused yesterday the cause of the newly formed American League for an Undivided Ireland. He addressed 1,200 delegates from thirty-eight states attending a two-day convention at the Hotel Commodore and joined in their effort to arouse sympathy in the United States to remove the present British partition as 'the last barrier to a united and happy Ireland.'"

"Thomas H. Buckley, chairman of the Massachusetts State Commission on Administration and Finance, was elected temporary chairman of the convention. Recalling that England is asking for continued and increased loans from the United States, he expressed a belief that England should receive no American loans until money now wasted in the six-county gov-

ernment of partitioned Ireland was ended.

"Judge Clare Gerald Fenerty of Common Pleas Court, Philadelphia, declared that partition of Ireland was an economic means whereby Ireland is conveniently robbed of her home market.

"England alone of the nations of the world objects to the unity of Ireland, and there can be no lasting peace between England and Ireland, there can be no permanent prosperity or abiding stability as long as the British government continues to inject into the nation's arteries the deadly virus of disunity, no matter how diluted the dose," said Judge Fenerty.

"The withdrawal of British armed forces from the six counties would end the present strategically dangerous situation of a militarily divided Ireland and enable Great Britain to economize in her armed forces overseas," said Capt. Denis Ireland, representative from Ireland to the convention."

## Frank Goldman

B'NAI Brith members may be interested to learn how their new president acts under fire.

Their fears are needless. Frank Goldman at Chicago revealed himself as a real general with a genuine desire to be of help.

Mr. Goldman brings a fresh outlook and a new kind of leadership to the American Jewish community. He knew what he wanted, and he didn't need anyone to tell him what

to do and when to do it.

Despite the fact that The Post did not agree with Mr. Goldman, it respects the fierceness with which he defended his organization. No one could cast aspersions on B'nai B'rith, no one could question his order's motives or integrity, without Mr. Goldman rising to his feet in anger, but with dignity.

Frank Goldman is a worthy successor of Henry Monsky.

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### RECOGNITION FOR HEBREW TEACHER URGED; CALLED "FORGOTTEN MAN"

Editor, National Jewish Post,

One hardly reads a news or editorial item in any publication of Jewish interest without finding the name of one or more rabbis involved in an activity, committee function, or in an honorary capacity. I have often wondered why such functions are not relegated, too, to the Hebrew teachers throughout the country and why these functions did not utilize their talents?

The rabbi, rightfully so, is given the esteem and recognition in the Jewish community. This manifests itself by his appointment to various committees, movements, councils, etc., either in a functioning or an honorary capacity. Adding the rabbi's name lends dignity to the cause and prestige to the title of rabbi. Why don't Jewish communities accord similar recognition to the functions and importance of the Hebrew educator by assigning him to positions of Jewish leadership in peripheral community functions?

Hebrew educators, today, are professionally trained and are prepared in Jewish content and secular preparation on a college and university level. The professional Hebrew educator, more often than not, has spent as much time in his preparation for his profession as has the rabbi. Indeed, one of the national Teacher's Institutes requires a 6-year period of training in Jewish content, following admission requirements which call for satisfactory preparatory work in Bible, History, Hebrew, Prophets, and even Talmud.

While it is true that the Rabbi's primary function is in serving his congregation, and the Hebrew educator's function concerns itself primarily with the school, both are communal workers; and the congregation as well as the school operate in the community and not in a vacuum. Rabbis, therefore, have a multiplicity of functions outside of their immediate congregational duties. Why exclude the Hebrew educator? Why isn't the Hebrew educator's status and position reinforced with the esteem such responsibility brings? It is a fact that in many communities the Hebrew teacher's potentialities of leadership are overlooked and he becomes the "forgotten man" in the community although his potential leadership qualities can be brought to the fore when given proper stimulus and status.

How many communities encourage the Hebrew teacher's contribution of his talents by inviting him to be a member of important committees, or even in an honorary capacity? How many communities utilize his potentialities by assigning him positions or functions whereby he can play a leading role in movements of

Jewish importance? How many seek the guidance and advice of this community functionary instead of repeatedly approaching the rabbi for everything and anything? Hebrew educators should be encouraged to participate in community undertakings and not be given an impression that they have a one-track job to perform, albeit important, and the community has no other use for its educator. The Hebrew educator's position must be elevated to a higher plane and his services should be recognized to an extent that they will accord him the dignity, standing, position, and recognition which should be due him because of the vastly important role he must now play in the Jewish community.

The Jewish communities in America are spending thousands of dollars in training Hebrew educators. By and large, higher Jewish training is paid for by community funds. But our most capable Hebrew educators are very often frustrated and, aside from the economic factor, are leaving the field at a fast pace because of the failure to accord them encouragement and a place of recognition and status in the community. While one often hears of testimonial dinners for the rabbi, a frequent occurrence in Jewish communities, how many communities have ever actually given testimonial dinners for their Hebrew educator? While installation ceremonies add dignity, standing, and prestige both to the congregation and its rabbi, how many Hebrew educators have ever been given an installation dinner or program. How many communities are willing to recognize that the professional Hebrew educator of today undergoes a dual program of training for his profession—a secular one and a Jewish one, and that he must acquire and possess specialized skills in a specialized profession that is the lifeblood of future Jewish existence?

While we lament the status of Jewish education and decry the shortage of qualified Hebrew teachers it is essential that communities recognize the need for self-evaluation in their relationship to the Hebrew educator; and that when they succeed in obtaining a qualified educator it is necessary to recognize and foster his standing and prestige in the community by endowing him with appropriate status which will ultimately also benefit the community at large. The economic factor should not be overlooked, too, if we wish to encourage and keep trained experts in the field of Jewish education.

SAMUEL DEUTSCH

Hebrew Institute,  
173 Tenafly Road,  
Englewood, N. J.

### WHY SHOULD ORTHODOX HOME SUBSCRIBE TO POST? ASKS READER

Editor, National Jewish Post

You pride yourself in editing a paper that airs the views of all shades of opinion in Jewish life. I fail to find any views or news in your paper or columnist's attitude that would do justice to the Orthodox viewpoint.

Can you give me any reason why your paper should be subscribed to by any Orthodox Jewish home? I think Rabbi Drazin is a better judge of reasons for taking converts into our fold than Helen Cohen. Get a columnist

with a traditional Jewish slant and give us news of Jewish life not of the Rabbis and their temples. You're not running a publicity sheet for Rabbis and Temples but to disseminate Jewish views and news.

When I first received the paper I was very pleased with it but not now because of its present policy.

GEORGE LAUER

1528 49 St.  
Brooklyn 19, N. Y.

### ● Plug of the Week ●

Editor, National Jewish Post:

Enclosed please find checks covering twenty-eight trial (7 month) subscriptions.

I am not interested in any pecuniary gain for myself but rather the not too altruistic motive of highly gratifying satisfaction of introducing what I deem to be a provocative informational, educational, interesting and entertaining Anglo-Jewish publication. In this year of decision... in these days of decision, when the struggle for the Jewish homeland is at its most climatic point in history, The National Jewish Post becomes a necessity rather than a luxury for an informed Jewry means an active, fighting and united Jewry... and eventually a victorious Jewry in its own Jewish homeland.

The enclosed subscriptions are, I hope, merely a start. I shall try to interest the individuals and organizations and advise them of its merits.

LOUIS M. KAYNARD

Augusta, Ga. Zionist District

### SUNDAY SCHOOL'S INADEQUACY SHOWN IN SARCASTIC LETTER BY IOWA READER

Editor, National Jewish Post,

A slip of the pen bids fair to make of my good friend, Rabbi Charles Shoulson, a maximalist—a member of the species that seeks always the most of the least.

In his letter of Nov. 21, Rabbi Shoulson suggests that lack of qualified Sunday school teachers is what makes that institution "useless", giving rise to the all-day parochial school movement.

Hour for hour—assuming pedagogues of equal calibre—it would take a decade of Sundays to cover two terms of public school. Ten years, Rabbi, to get our coming leaders ready for second grade!

Nevertheless, I am behind his

### NEED FOR CONFERENCE A FRAUD WRITES RABBI MILTON GREENWALD

Editor, National Jewish Post,

There is an old story about the discussion in the congregational meeting of the purchase of a new chandelier. According to the story, the discussion ended when someone said, "Suppose we buy a new chandelier. Who can play it?"

I am reminded of this story by much of the discussion that is going on today concerning the need for a permanent American Jewish Conference. There is a great deal of talk about the need for a democratic all-inclusive organization to speak for American Jews.

There has been no discussion or suggestion as yet, to my knowledge, as to what this organization would speak about! In what realm of life is there a need for a single voice to speak for American Jewry? Concerning what would it speak? On certain types of questions there is undoubtedly unanimity of expres-

sion without unilateral channeling of that expression. On other questions, there will always be difference of opinion based on deep conviction and no so-called, democratically chosen body of representatives will ever actually speak on such questions without opposing voices being raised.

There has been in existence a number of years, a potential voice for American Israel. It is democratically chosen and its constituency outnumbers, by far, the sum total of all other organizations in the United States. Its components represent the largest segment of organized Jewry in this country. I refer to the Synagogue Council of America. Here, already at hand, is an instrument to speak for the Jewish community of America on any subject concerning which American Jewry should properly speak as such.

It is time that the rabbis of America consciously support this Council and make it into the instrument which it deserves to be, rather than to dissipate their energies in support of competitive, secular organizations which often speak and act with less than the judgment and dignity to which our faith is entitled.

To perpetuate the American Jewish Conference is to perpetuate both a moral and a financial fraud upon the body and purse of the American Jewish community. It has consumed money, it has produced nothing. It will consume money, it will produce nothing. It is time that this artificially simulated "boom" be deflated. There is no demand for a "conference".

RABBI MILTON GREENWALD  
Evansville, Ind.

### Sell Permanent Seats In New Edifice

Special

MIAMI BEACH—Seats in the new Miami Beach Jewish Community Center now being erected will be for the permanent use of "members and their families and may be re-sold at any time in case the seat owner leaves," it was announced by Joseph M. Rose, president.

### Congregation Joins Z.O.A.

Special

HUNTINGTON, Long Island—The Board of the congregation of the Huntington Jewish Center has "resolved that Zionist work become part of the Congregational activities and that Congregation dues include the addition of Zionist dues."

Jacob Brown, 64, a prominent knit good wholesaler of Philadelphia, died at his home Nov. 25.

### ANOTHER CONVERT TO JUDAISM STATES HER VIEWS ON INTERMARRIAGE

Editor, National Jewish Post,

A very good weekly you have there, Mr. Cohen; with interesting treatment of so many arguments, pro and con. Good.

A friend introduced me to it by sending several letters concerning the recent solution of the conversion problem arrived at by Dr. Drazin all by his own self. He doesn't believe in the proverb submitting the opinion that in a multitude of counsellors is safety.

After such a queer story about a man on a journey finding a fenced garden of beautiful fruit. Is Bernie or Judaism supposed to be the fruit? If Judaism is the fruit, has the Rabbi the right to fence it off for himself? If Bernie is the fruit, or he and his family, have they not the right to be consulted.

At any rate, Miss Anderson said to the rabbi, "I see that it was foolish of me to try to convince you that I particularly enjoy jumping the fence or becoming a Jewess."

Please note, Mr. Editor, that the girl found it useless to try to convince Rabbi Drazin that she would enjoy jumping the fence, and even told him so, but he had ears that could not hear.

Please note also, Mr. Editor, that this proves her motives, since she says she would enjoy becoming a Jewess. She meant to show her motives purely religious. Did she not, in your honest opinion? Men are often quite blind to a woman's ways.

Of course, what Rabbi Morris Max says was also passed over by Dr. Drazin. "Jewish law does not therefore permit any rabbi to accept her until she shows be-

yond any doubt her sincere desire to abide by the principles of Judaism irrespective of the consummation of her plans for marriage," Rabbi Max wrote on Oct. 17. But on Oct. 31 Dr. Drazin had not given her a chance to prove her desire sincere.

Protestant Sunday schools provided me with a common religious education. I married a Catholic without turning to his religion because he was a man who believed in God, did not swear or drink. Four children were baptised Catholic because it was my idea that the man is the boss. But when the priest wanted me to marry in the Catholic church and turn Catholic I felt that was between God and myself. So I was given a Bible by a Seventh Day Adventist who advocated my joining that church. After a fervent prayer for wisdom and guidance in God's way I studied the Bible for hours. Realized after a wonderful sign that the laws of Moses and a belief in one God formulated the perfect religion. I was able to convince my husband of this after a while.

Certainly, poor people who have the doors of truth locked to them by a lack of understanding object. My relatives practically disowned me for five years but now are trying to make up for their mistake and accept my family as a Jewish family while the remain church-going as always. We love being Jewish and its worth it in health and peace of mind to jump the fence.

RUTH DOBSCH

Freedom, Pa.

### CHANUKAH GREETINGS



Grossinger's

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# FRIEDMAN, NOT BOB CHAPPIUS, MICHIGAN'S GREATEST PASSER

Special

DETROIT—Whether Bob Chappius or Benny Friedman is the greatest passer in Michigan history is being discussed wherever Michigan grid fans meet, Frank Beckman reports in The Detroit Jewish Chronicle.

Beckman believes Benny Friedman is the best passer Michigan ever had. For that matter, Friedman is the greatest ever to toss a pigskin in these United States. Beckman quotes the following from H. G. Salsinger, Detroit News sports editor.

"Friedman threw what is known as a 'feather' ball. It was so easily handled that we once saw a group of seven and eight-year-old boys catch 40-yard passes thrown by Benny without one ever missing.

"He led his receivers and threw ahead of them, with such uncanny accuracy that they could haul in the ball without slackening speed.

"He could throw a 'smoke' ball with the same accuracy. We recall a touchdown pass he fired against Ohio State from the 20-yard line.

"His receiver was in the end zone and Friedman hit him in the stomach with the ball. The catcher jack-knifed from the impact."

Beckman finishes his article with this accolade:

"Benny is regarded as the smartest quarterback ever to wear the Maize and Blue."

## Arabs In Nathanya Congratulate Jews

Jewish Telegraphic Agency

Indications are that the Arab opposition to partition is not united. In Nathanya a large delegation of Arab notables called on Mayor Oved Ben Ami, congratulating him on the establishment of a Jewish state and voicing the hope of future cooperation between Arabs and Jews. Arab members of the League to Combat Anti-Semitism issued a manifesto calling on the Arabs not to be misled by provocateurs.

## Haganah Guards Petach Tikvah, Tel Aviv

Jewish Telegraphic Agency

JERUSALEM—Arab violence brought a prompt response from the Jewish community. A mobilization of security forces was ordered immediately, and it was re-

## Shorts

BOB Matusoff, an engineering student at the University of Michigan, earned his freshman football numerals. A native of Dayton, O., Bob is a lineman and is being groomed for specific duties as a place-kicker.

★ ★ ★

Max Rothchild, a tackle from Toledo, was awarded a sweater and a letter for service with the Junior varsity at Ohio State. Morris Cohen of Columbus received his freshman numerals.

★ ★ ★

Eddie Froelich, former trainer for the New York Yankees baseball team, has followed his former boss, Joe McCarthy, to the Red Sox. Froelich started as a batboy under McCarthy when the latter was piloting the Chicago Cubs.

★ ★ ★

Art Weiner, North Carolina's sterling end, paved the way for his team to beat Duke last week by setting up two touchdowns on end around plays. He was named All-Southern Conference end.

vealed that Haganah units had already taken over guard duties around Petach Tikvah, Tel Aviv, and other Jewish areas.

## Jews in Sports

(Copyright 1946 J. I. A. Inc.)

By HASKELL COHEN



WE ran into Davey Banks, the Old Celtic basketball star, the other night and as usual had a long talk with him on basketball. Davey is a keen student of the game who would make a good college coach. Unfortunately he lacks a college degree and therefore is not in a position to make overtures for a collegiate job. He was an interested spectator at the opening game of the B.A.A. season which took place last week in Madison Square Garden. The Knickerbockers, coached by his Celtic buddy, Joe Lapchick, started their season against the Washington Capitols.

The Capitols have built up quite a reputation as one of the best pro clubs of all time. Despite the fact that they have been playing together but one year many pseudo critics have placed them on a par with the Celtics. Losers of only one game out of thirty on their home court last winter, the Caps boast height, speed, and shooting ability. Undoubtedly Red Auerbach's boys are very good, among the best of recent years. But, to rate them with the Original Celtics is nothing short of sacrilegious. After watching them drop their game in the Garden to the Knickerbockers, Banks, who saw them for the first time, had a good laugh for himself.

Davey isn't one to criticize or bear malice. He just doesn't think the Caps are in the same class as the Original Celtics. "The next time anybody tells you that Washington is better than the Celtics," he admonished, "you just paste him in the nose. Where do people get off comparing those boys to the old Celtics. When we passed the ball to Dutch Dehnert in the pivot we used to make the pill hop. We made plays that were something to see. The ball zipped from one player to another. Do you see the Washington team move the ball like that?"

Banks told us that he was planning to assemble the Original Celtic team again. It seems that Davey holds title to the name and can use it if he so desires. The reason for the possible resurgence of the Celtics is the fact that the Basketball League of America has folded up, making Bobby McDermott a free agent. McDermott is the last of the real great Celtics who toured with the team when Davey was finishing up his active playing days. When we saw Banks he told us that if Bobby could secure the services of All-American George Mikan to join the troupe Davey would arrange a nation-wide schedule for the unit. The Jewish manager jokingly intimated that he would try to play a little ball, too. Davey is pushing the late forties but can probably still move around the court. A Celtic team under his aegis would be a terrific draw in the South. Ash Resnick, former N.Y.U. star, now performing with Patterson is another member of the proposed Celtic quintet. Resnick traveled for one year with the Celtics before they disbanded.

NAT HOLMAN, wily mentor of the City College basketball team, is smiling very broadly these days. Nat has a veteran quintet that promises to be the cream of the East. For the second year in succession he has several big boys on the club, a rarity for City College. Mason Benson at 6'5" and Irv Danbrot and Joe Galiber at 6'4" give Holman ample protection under the backboards. His two playmakers, Captain Lionel Malamed and Paul Trubowitz plus Hilly Shapiro comprise a nucleus of a very good combination. C.C.N.Y. for a change has so much depth that two or three of last year's squad members have been dropped from the club. One, Milt Breenberg, is good enough to play for a New York City professional aggregation.

Irving Jaffee, the only American to snag three Olympic titles, has been re-signed for his fourteenth season at the Grossinger Hotel and Country Club in Ferndale, New York. Jaffee will be on the lookout for skating talent that will be good enough for future ice meets. His best protege last year, Johnny Roukema, a member of the Grossinger Skating Club, was, in the estimation of Jaffee, good enough to qualify for the Olympic Team. Since the Olympic tryouts were held on a Sunday and Roukema refused to skate on his Sabbath, he failed to make the squad. Jaffee endeavored to get the American Olympic Committee to give his protege a chance to show his ability on a week-day. The committee, with the pig-headedness of former Olympic governing bodies, refused to give Roukema an opportunity. Consequently, Jaffee's protege retired from the sport.

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# The Guide Post

A GUIDE OR AID FOR USE OF THE POST

By DR. GERSHON GELBART

## You and Your Teacher

IF YOURS is one of the better schools, you and your teacher are in the habit of cooperating with each other to make your religious school experience enjoyable as well as profitable. Your use of The Post, we hope, represents one phase of this cooperative effort. No doubt, you have devised your own way of utilizing the material appearing in this paper. It may turn out to be a very original way indeed. Wouldn't you like to share your secret with your friends in other schools? The best letter on this subject each week will be awarded a prize. The prize: A Jewish book bearing the author's autograph.

## Something to Get Excited About

Adventure stories, adventure pictures, adventure radio programs—all can be depended upon to set our pulses galloping at a furious clip. There is excitement in the very idea of the indomitable quality of the human spirit, in its venture into the unknown, in its grappling with the hostile forces of nature, in its never-ending struggle for a better world. Bold explorers, inspired pioneers, undaunted reformers, these have always been the true heroes of humanity.

The Jewish people, too, has had its share of such heroes, and perhaps at no other time quite as many as in our own day. It will make you excited—excited and proud—to read about one of many such pioneering adventures in "Journey to the Negev", a 22-page booklet, hot off the press. You can read it in 10 minutes. It was issued by the UPA, 41 E. 42nd St., New York 17, N. Y.

## How Tiny Is Your Community?

The American Jewish Yearbook (vol. 45) tells us there are 967 major communities in the U. S. where 97 per cent of the Jewish population resides. The rest of the population is scattered over some 9,579 localities, some of which contain no more than one or two Jewish families. The larger communities are equipped, of course, with their quota of congregations, schools, centers, etc., and enjoy the services of rabbis, teachers and other professional leaders. But those living in places without Jewish institutions are deprived of the normal opportunities for Jewish education.

Do you happen to be living in a community of that size? We would like to hear from you. How are you solving the problem of your Jewish education? Is there some national agency, or possibly some district or regional organization, that caters to your needs? Or perhaps you may want to suggest a way in which this column could contribute to the solution of your problem?

## This Week's Sidrah

In this week's Sidrah (Genesis 37:1-40:23) the emphasis shifts from Jacob to his favorite son Joseph and his brothers. This tale of the dreamer who, despite every handicap—from his father's excessive affection to the treachery of trusted men and women—managed to get to the top without losing his own integrity, is the original success story, and has inspired some of the greatest works in world literature, from the Koran of Mohammed to the trilogy of Thomas Mann.

## Chanukah and the Bill of Rights

The real issue which roused the Maccabees to take up arms against the tyrant was the one which some 2,000 years later was dealt with in the first amendment to our Constitution. For what the Hellenistic ruler of Syria really was after was the imposition of a foreign mode of worship on the peoples under his sway. Others among his subjects submitted meekly. The Jews alone, under the leadership of Mattathias the Hasmonean and his sons, took up the challenge. Their victory, symbolized by the festival of Chanukah, for the first time in the history of mankind established the principle of freedom of worship. Inspired by the example of the Maccabees, men and women in other generations and in other lands willingly poured out their blood in the cause of religious freedom. America and the world thus owe a debt of gratitude to that handful of fighters from the Judean village of Modin.

## 1. The United Nations on Nov. 29 voted to partition Palestine into Jewish and Arab states.

- a. What part did the U. S. play in this connection?
- b. For the first time in the history of the UN, two major powers worked together to secure an important decision. What promise does this fact hold for the peace of the world?
- c. What effect is this decision likely to have on the Jews in the D.P. camps, in the U. S., all over the world?
- d. What trait is likely to make the new Palestine great, according to Herbert Lehman?
- e. How do the following names figure in this event: Aranha, Weizmann, Truman, Silver, Johnson?

## 2. The American Jewish Conference has now been voted a permanent organization.

- a. Is its establishment doing away with existing national Jewish organizations? (Current Comments, Editorial page.)
- b. Is its function to speak in your name in matters pertaining to your rights as an American citizen?
- c. How do the following names figure in connection with the Conference: Eisendrath, Frank Goldman, Lipsky, Monsky?

## Boxing Commissioner Temple, Zionist Head

CAMBRIDGE, Mass.—Samuel M. Flaksman, who was named State Boxing Commissioner by Governor Bradford, is active in Jewish life here. From 1946 to 1945 he was president of the Middlesex Zionist District and at present he's president of Temple Ashkenaz.

The new commissioner, who is

an attorney, was manager of the Boston University boxing team in his student days. His brother, Leslie, is executive director of the Akron Jewish Center.

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# THE JUNIOR POST

RUTH PALLER, Editor

## Boys and Girls:

It is no longer a dream! There will be a Jewish state in Palestine! Last Saturday the United Nations Assembly voted to divide Palestine into a Jewish and an Arab state. To the boys and girls and men and women waiting in camps in Europe this means that they now have a home to come to.

## Board of Directors

Votes which have come to our desk for directors of the Junior Post League elect as chairman:

Harriet Silver, 1428 E. Court Ave., Des Moines, Iowa.

Members of the Board are:

Alexander Graubart, 4852 Lawndale Ave., Chicago, Ill.

Ina Claire Hyman, 516 Monmouth Ave., Bradley Beach, N. J.

Bette Fleischman, 1956 Park Ave., Indianapolis 2, Ind. Congratulate you all. We suggest as your first project that Harriett write to each of you asking for your suggestions for additions or changes in the Junior Post, and that your suggestions be sent to the Junior Post for action by our readers.

For action by our readers.

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Please use a separate sheet of paper to tell about your hobbies and interests.

Send to Ruth Paller, 5610 Carrollton, Indianapolis, Ind.

## DEAR BOYS and Girls:

We almost forgot to tell you about two books you won't want to miss reading during Jewish Book Month.

"Michael Turns the Globe," by Deborah Pessin, published by the Union of American Hebrew Congregations Cincinnati, is the story of a boy who finds that the encyclopedias cannot tell him about Jews in different lands. But he has a friend who has visited almost every country in the world. The friend asks him to pick a spot on the globe and tells Michael a story about Jewish people in that land. Turning the globe and choosing strange spots,

Michael hears amazing tales of Jewish people all over the world.

Younger boys and girls will find year-round enjoyment in "Habibi and Yow," by Althea O. Silverman, Bloch Publishing Co.

It tells how a little boy called Habibi and his clever dog Yow enjoyed the holidays. Yow is a mischievous spaniel puppy and Habibi sometimes had trouble with him. There was the time Yow broke the clay figures of Judah Maccabee and his four brothers, after Habibi and mother had worked very hard making the figures to stand around the Chanukah Menorah. Of course Yow did not mean to break them, and you will want to read what happened.

## CHANUKAH PARTY

Habibi and Yow had been celebrating Chanukah for seven days and now this was the final night, the night when their two grandmothers, two grandfathers, their aunts and uncles and cousins were all coming to their Chanukah party.

Habibi was all dressed up in his best suit. Yow was dressed up, too. Mother had tied a large blue bow around the dog's neck and Yow was very proud of himself. He kept racing back and forth from the kitchen to the dining room each time a tray was brought in. And no matter how busy Mother was, he wanted her to stop and pet him and admire his perky blue bow.

The table looked beautiful. In the center was the brass Chanukah Menorah with eight candles—and another candle, the "Shamus," with which to kindle the Chanukah lights.

AROUND THE MENORAH were the five Maccabee brothers which father had helped Habibi repair after Yow's unfortunate accident. Judah Maccabee carried the banner with "Maccabee" on it, and the other brothers, Johanan, Simeon, Jonathan and Eliezer, followed him around the Menorah. On either side of the Menorah was a huge paper dreidle, a Chanukah spinning top, which mother and Habibi had made. From

the dreidles, on narrow blue and white ribbons, hung gifts, Chanukah gifts for all the guests.

At each place was a card, shaped like a hammer, with the name of the guest written in large Hebrew letters. Near each plate was a pile of shiny, new pennies, "Chanukah gelt."

"Mother, this is the most beautiful table I ever saw," said Habibi. "I can hardly wait for everyone to come so that they can see it, too."

AFTER EVERYONE arrived, father told Habibi he could choose eight guests, each of whom would light one candle. He chose

(Continued on next page)

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## HATELERS WIN \$24,100 IN SUIT AGAINST JEWISH MAGAZINE

By ED EULENBERG

Jewish Post Staff Correspondent

CHICAGO—Damages totaling \$24,100 were awarded to four men in the \$190,000 Sentinel libel suit by a jury in Superior Court here late Tuesday night.

In the cases of three others of the ten who sued the Anglo-Jewish weekly and its publishers, the jury returned verdicts of not guilty; and in the remaining three cases, mistrials were declared by Judge Donald S. McKinlay, because the jurors were unable to agree.

The largest award, \$10,000 was made to Lawrence Dennis, of New York. The others and the sums awarded were: Joseph McWilliams, \$9,000; J. Parker Sage, \$5,000; and E. A. Deatherage, \$100.

**Mrs. Dilling's Case 'Mistrial'**  
Mistrials were declared in the suits of Mrs. Elizabeth (Red Network) Dilling, Charles Hudson, and Ernest Elmhurst.

Not guilty verdicts were returned in the cases involving William Lyman, Robert Edmondson, and Col. Eugene Sanctuary.

Defendants were the Sentinel Publishing Company and the publishers of the magazine, Jack I. Fishbein and Jack M. Feldman.

### Called 'Criminals'

The suit, in which Mrs. Dilling asked \$100,000, and the other nine plaintiffs \$10,000 each, was based on a Sentinel story of Dec. 21, 1944, in which they were referred to as "seditionists, traitors and criminals."

All the plaintiffs were co-defendants in the Washington trial which ended with the death of the presiding judge, Edward C. Eichler.

Motions for new trials which the defense attorneys presented were to be heard Wednesday. Fishbein and Feldman said they would appeal the judgments.

Before giving the case to the jury, Judge McKinlay directed that the jurors could not return verdicts granting damages for financial losses claimed by any of the ten plaintiffs, since they all had refused to produce in court records to bear out such claims.

There remained, therefore, only their claim that they had been damaged in reputation and standing in the community.

### Open Hostility To Jews

All during the trial various plaintiffs testified to open hostility to Jews. McWilliams carefully explained that while he was anti-Jewish, he was not anti-Semitic. Since he had high regard for the Arabs, a Semitic people.

Attorney Albert Dilling, former husband of Mrs. Dilling, in his closing argument, dismissed the testimony of Rabbi Stephen S. Wise, of New York, who appeared

for the defense, with the comment:

"The Jewish stage lost a good actor when he decided to become a rabbi."

### The Junior Post

(Continued from preceding page)

one grandmother, one grandfather, one aunt, one uncle, one cousin, and two little friends who had come to his party, and of course, Uncle Peter.

Habibi held the "Shamus" candle from which each of them kindled a light. Then father began to chant the Chanukah blessings and all at the table chanted with him:

"Boruh ataw adnoy elohannu meleh hoolom asher kidshonu bemitzvosov vetsivonu lehadleek nayr shel Chanukah."

Boruh ataw adnoy elohannu meleh hoolom sheosaw niseem lavosaynu bsymeen no haym mahn hazeh."

**THEN THEY SANG** the Chanukah hymn:

Rock of Ages, let our song  
Praise Thy saving power;  
Thou amidst the raging foes;  
Wast our shelt-ring tower.  
Furious they assailed us,  
But Thine arm availed us;  
And Thy word broke their sword  
When our own strength failed us.

There were many good things to eat. There was a Menorah salad that looked like a real Chanukah Menorah, and mother's latkes were the best Habibi had ever tasted. Yow, sitting in his Shabbos chair at the table thought so too, for he had three portions.

And then came the games. Games are always played on Chanukah. Mother gave each one a small dreidle which was placed between the fingers and spun around and around. On the dreidles were four Hebrew letters, nun, gimme, hay and shin. If the dreidle stopped at the letter nun the player would neither take any pennies nor give up any pennies; if the dreidle stopped at gimme, the player would take all the pennies for himself. If the dreidle stopped at hay, the player took half of the pennies; if it stopped at shin, then the player had to give up his pennies.

**"DO YOU KNOW** what the four Hebrew letters stand for?" Uncle Peter asked.

"Of course I know," said Habibi. "They stand for the words, 'ness godol hayam shom,'—a great miracle happened there."

"And do you know what the miracle was?" asked grandfather, impressed with Habibi's answer. "The miracle was the little jug of oil that Judah Maccabee found in the Temple after he drove out the wicked king," replied Habibi.

"That oil was expected to last only one night and it burned for eight days and eight nights. That is why we have Chanukah for eight days."

Everyone was amazed at Habibi's knowledge.

"I THINK he's ready for Hebrew school," one grandfather said, and immediately the other grandfather, the two grandmothers, the aunts and uncles and the cousins all agreed that Habibi was ready for Hebrew school.

"I think he'll be a great scholar," Uncle Peter said. "He should begin at once to study the Torah."

And that night, at the Chanukah table, Habibi decided he would like to go to Hebrew school.

## 5,000 Jews March Through Arch of Titus

Jewish Telegraphic Agency

ROME—Five thousand Jews celebrated the United Nations' decision on partition under the Arch of Titus, erected as a mark of the final destruction of Judea in 70 C. E. and the liquidation of the remnants of Jewish statehood. The crowd, which was addressed by Italian and Jewish refugee leaders, paraded under the Arch symbolically defying a Roman law which prohibited Jews from passing through the Arch.

## Implementation Body Rushes Departure

Jewish Telegraphic Agency

LAKE SUCCESS—Losing no time in proceeding with the implementation of the General Assembly's decision on the partition of Palestine, the United Nations this week began preparations for the departure of the five-member Implementation Commission within the next two weeks. Work has also begun on the selection of a U.N. governor for the city of Jerusalem which, under the plan adopted, will be under the control of the Trusteeship Council.

The committee, which was appointed immediately after the Assembly had approved partition by a 33 to 13 vote, with 10 delegates abstaining and one absent, consists of Bolivia, Czechoslovakia, Denmark, Panama and the Philippines.

Flying to Palestine with the Implementation Commission will be a 60-man secretariat group of experts. The secretariat's headquarters will be in Jerusalem from which specially-organized teams will tour the country with Commission members on such tasks as delimiting boundaries of the two states. A "home team" of 10 experts will be appointed to maintain liaison between the Commission and the several U.N. agencies at Lake Success with which it will have dealings.

U.N. officials are also preparing to lay the question of Jerusalem before the Trusteeship Council, which resumes meeting this week. Under the partition decision, the Council will assume jurisdiction over the city for at least ten years. Its first action is expected to be appointment of a U.N. governor.

## Irgun, Stern Group To Lay Down Arms

JERUSALEM—It was unofficially announced by the Irgun Zvai Leumi that it would immediately cease its armed attacks and continue its fight for a Jewish state in all of Palestine through political measures. It is believed that the Irgun may reconstitute itself a legal political party. The Stern Group also announced that it will continue to fight partition, but "by means appropriate to the conditions, the time and the place."



## SILVER, NEUMANN ARE ABSENT AS 2,000 HAIL DR. WEIZMANN

Jewish World News Service

NEW YORK—With Rabbi Silver and Dr. Neumann absent, the banquet in honor of Dr. Chaim Weizmann, on the occasion of his 73rd birthday, raised \$500,000, at \$2.50 per plate from 2,000 guests.

## Publishers Ask Unity, Hit Publicity Waste

CHICAGO—Greater unity in the American Jewish community was urged here in a resolution adopted at the closing session of a meeting of the Association of English Jewish newspapers. In another resolution, the Association deplored the alleged "waste of large sums of money" through "needless excessive publicity releases by national Jewish organizations and institutions" and called for a revision of publicity policies.

Philip Slomovitz, editor of the Detroit Jewish News, was re-elected president of the Association.

Leading American Jews of the more affluent class, were present. Dr. Stephen Wise, Dr. Nahum Goldmann, Louis Lipsky, Edmund Kaufman, Dr. James MacDonald, Joseph Schlossberg, Isaac Hamlin and other labor Zionists were among the guests. So also were most of the Palestinian leaders, writers, journalists who are in this country at the occasion of the UN Palestine proceedings.

The fact that Dr. Silver and Emmanuel Neumann were absent indicates that the old feud within the Zionist movement is not yet over in spite of the present historic events. Dr. Weizmann was not invited to the recent Balfour Day celebration of the Z. O. A.

Dr. Weizmann was introduced as the "first President of the Jewish state."

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